POPERY

The Grand

APOSTASIE:

Being the Substance of certain

SERMONS

Preached on 2 *Thes.* 2. *v.* 1. to 12. On occasion of the discovery of the desperate *Plot* of the Papists, against the King, Kingdom and the Protestant Religion.

By *John Troughton* Minister of the Gospel.

To which is added a Sermon on *Rev.* 18. 4. preached *November* 5. 1678.

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THE PREFACE TO THE READER.

Good Reader,

IT *was well observed by one, That next to the knowledge of Christ and of the true way of salvation by him, nothing is more necessary for a Christian, than the knowledge of Antichrist: for hereby he may be*

able to distinguish the true knowledge of Christ, from the corruptions and mixture with which Antichrist hath adulterated and obscured the true Doctrine of the Gospel. That the Pope *with his Adherents is Antichrist hath been the general opinion of learned men for these last* 600. *Years, ever since* Gregory 7. *not of Protestants only,* Hus, Wicleff, *and the* Waldenses, *but also of many that lived and dyed in the communion of the Roman Church. And seeing our Papists generally confess Antichrist in* St. Johns *epistle to be the same with the man of sin in* St. Paul, *and with the mystical* Babylon *in the* Apoc. *they do in effect yield that the* Pope *is Antichrist, seeing all the marks of the two latter*

do

do undeniably agree to him. For this cauſe I have waved the particular controverſies, betwixt us and the Papiſts, which have been ſo largely and clearly managed by our Writers, both formerly and of late, as leſs neceſſary for this preſent time; there being little of reaſon, conſcience, or Scripture to urge any Proteſtant to embrace any particular error or corruption of the Papiſts, endeavouring briefly and ſummarily to ſhew that the Church of Rome *is, as* Wicleff *long ſince called it, the Synagogue of Satan, myſtical* Babylon, *a ſtate of Apoſtate Chriſtians that have joyned themſelves to the Pope as their Head againſt Chriſt, his Goſpel and pure Church; that by this brief conſideration of things Chriſti-*

ans may be the more ſtirred up to de-teſt, and to oppoſe in their places that body of men which call themſelves the only Catholick Church, that they may be the more zealous for the truth as it is received in the Reformed Churches; and that they may if cal-led to it, ſuffer with the greater comfort what cruelties and violence God may yet permit that Beaſt of Rome *to exerciſe upon his Church. I my ſelf, and many that heard this diſcourſe, have thought it might be ſeaſonable and uſeful in theſe days to plain and private Chriſtians (for the learned have no need of it) be-cauſe through long peace and ſecuri-ty, the error and tyranny of the Pa-piſts have been much forgotten by the people, and many that hate the name*

of

of Papiſts ſcarce know the grounds they ſtand on, and are Antipapiſts by a kind of implicite faith. If any find their judgements informed, their conſciences ſettled, their zeal and courage excited by theſe endeavours, in theſe ſhaking times, I have mine end; and may they and the Church of Chriſt long enjoy that benefit to the glory of God and their own comfort, to the ſtrengthening of their brethren and the ſhame of their implacable and reſtleſs adverſaries.

Thine in the work of the Goſpel,

J. T.

2 THES. 2. v. 1. to 12.

Now we beſeech you Brethren by the coming of our Lord Jeſus Chriſt, and by our gathering together unto him: v. 2. *That you be not ſoon ſhaken in mind or be troubled neither by Spirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand.* v. 3. *Let no man deceive you by any means: for that day ſhall not come except there come a falling away firſt: and* [*that*] *man of ſin be revealed, the ſon of perdition,* &c.

THeſe words begin a new diſcourſe, and contain an earneſt obteſtation to the *Theſſalonians* not to be troubled at the Doctrine of ſome, that the day of Chriſt, *viz.* his ſecond coming, was at hand: which though in appearance it tended to holineſs and watchfulneſs, to make men

live

live in preparation for Christs coming; yet, seeing his coming was not nigh, and many great things were to be transacted first both in the world and the Church; this perswasion would take off Christians from their repective duties, in the several places and times they should live in; and would give great occasion to Atheistical mockers to think and say Christ would never come, seeing his coming was so long delaied beyond expectation of his servants; and consequently that all the Gospel was a fable, and Religion vain, which also was foretold, 2 *Pet.* 3. v. 3, 4. *In the last days shall come Scoffers, walking after their own lusts, saying Where is the promise of his coming? for since the Fathers fell asleep all things continue as they were.* The Apostle therefore beseecheth them by the coming of Christ and our gathering to him, *i. e.* As sure as they did believe Christ would come, and his Saints should be gathered to him, so also to believe that his coming was not nigh; but that great transactions and changes should come before that day. Or ὑπὲρ τῆς παρουσίας may be well rendered, I beseech you for the sake of the coming of our Lord, and our gathering to him, *i. e.* that you may not bring this Doctrine of Christs coming into

into Queſtion when the world ſhall ſee you are miſtaken in the time when you looked for it.

That you be not ſoon ſhaken, μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός, *i. e.* That you be not unſetled or made to fluctuate in your minds, μήτε θροεῖσθαι, nor be perplexed. This is the obteſtation.

Next the Apoſtle ſignifies the means, how this perplexing Doctrine was introduced amongſt them: *viz.* By ſpirit, by word, or by pretence of his *Epiſtle*, v. 2.

Then renewing his obteſtation, *v.* 3. *Let no man deceive you by any means*, Κατὰ μηδένα τρόπον, by any pretence whatſoever; he entereth upon the confutation of this opinion, telling them that Chriſt would not come, till there had been an Apoſtaſie in the Church, ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, it is an *Elliptis*, wherein ſomething for brevity ſake is omitted: For except there come an Apoſtaſie firſt, it is to be ſupplyed from the firſt *v. The day of Chriſt ſhall not come.*

Afterwards he deſcribeth the manner and meaſure of this Apoſtaſie, to *v.* 12. Hence we may obſerve by way of introduction.

Obſ. 1. *That the Church even in the beſt ages of it hath been infeſted with errours and diſturbances.* The

The Church of old under *Moſes*, immediately after their deliverance out of *Egypt*, and their receiving the Law from God by an audible voice, did preſently return to the Idolatry of *Egypt* in the worſhip of the *Golden Calf*, Ex. 32. 1, 2. though they had obliged themſelves to the Lord by Covenant, a few days before, *chap.* 24. 3, 6, 7, *&c.* And all his time he was wearied with their ill carriage. And in the times of the Prophets, there were uſually falſe Prophets ſeducing the people, 2 *Pet.* 2. 1. Our Saviour foretold *falſe Chriſts* and *falſe Prophets* ſhould ariſe ſoon after his days, Mat. 24. 24. And his Apoſtles, that there ſhould be *falſe teachers* in the Church, *privily bringing in damnable Hereſies, even denying the Lord that bought them*, and that *many ſhould follow their pernicious ways*, 2 *Pet.* 2. 1, 2.

The Primitive times, as they were moſt happy in Zeal and affection in the ſound and Orthodox profeſſours; ſo they were as unhappy in the manifold errors, Sects, diviſions that did diſturb them, as any of theſe latter Ages. *Auguſtin* hath given us a Catalogue of 80. Hereſies that troubled the Church in thoſe days; and yet he ſaith he omitted many and named but the principal.

Auguſt. Lib. de Hær. ad Quod vult Deus.

It

It appears by their Epiſtles, that the Apoſtles had no ſooner planted Churches, but the weeds of errors and opinions did ſtraightways ſpring up amongſt them: and this chiefly by theſe three means here mentioned.

1. By pretence of the ſpirit. When God did afford his ſpirit in extraordinary gifts and revelations to his Prophets and Apoſtles, there never wanted men who pretended to the ſame ſpirit, and the like revelations for their own devices; moſt of them wilfully feigning, ſome artificially and ſome by diabolical means procuring revelations and Enthuſiaſms; and ſome weakly miſtaking their own fancies and ſtrong perſwaſions for dictates and inſpirations of the Holy Ghoſt. 1 *Joh.* 4. 1, 2. *Believe not every ſpirit, but try the ſpirits, whether they are of God: for many falſe prophets are gone out into the world,* ſuch as pretended to the ſpirit, and that to the ſubverſion of the greateſt truths in the Goſpel, even to deny the perſon, and coming of Jeſus Chriſt, as *Simon Magus* and his followers; therefore he ſubjoyneth this mark, *v.* 2, 3. *Every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God:* and every ſpirit that confeſſeth that he is not come, is not of God. The ſame direction is given,

given, 1 *Cor.* 12. 2, 3. *I give you to understand that no man ſpeaking by the ſpirit of God calleth Jeſus accurſed*: Such it ſeems there were, that pretending to the ſpirit the Apoſtles had, rejected and reviled Jeſus Chriſt.

2. By pretence of a word or oral tradition. They that could not pretend the ſpirit ſpeaking in themſelves, pretended the judgment and ſayings of Chriſt and his Apoſtles when abſent, for their own opinions, ſometimes forging their ſayings, ſometimes miſtaking the meaning of them, affixing their own ſence to them. Thus a tradition was received, as coming from the mouth of Chriſt, that the beloved Diſciple ſhould not die, *Joh.* 21. 22, 23. and is yet believed in the *Greek* Church who ſhew a place near *Epheſus* where they ſay that Apoſtle when old commanded himſelf to be buried alive; where by ſome eſtuation or bubling of the earth they conclude he ſtill breatheth. St. *Paul* was often troubled by the Judaizing Chriſtians, who would have kept up the ceremonial law, pretending the authority and practice of *Peter*, and other Apoſtles that lived among the *Jews*; which he refuteth at large, *Gal.* 2. And it appeareth by almoſt all *Pauls* Epiſtles that this tradition was

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importunately urged and ſcattered through all the Churches by that ſort of men, even when the Apoſtles and Church of *Jeruſalem* had declared, that they never commanded ſuch doctrine to be preached, *Acts* 25. 24.

3. Thirdly, By the pretence of Scripture, [our Epiſtle in the text.] And this either by pretence of forged Scripture, or falſe and forced interpretations of the true Canonical writings. Of the former ſort were the writings of the falſe Prophets among the *Jews*, and thoſe fabulous Legends of *Tobit*, *Judith*, *Suſannah*, *&c.* which were never received by the Jewiſh Church. And ſuch were the many ſuppoſititious writings in the primitive times, as the Goſpel of *Peter*, *Andrew*, *Thomas*, *Nicodemus*, and almoſt of all the Apoſtles; the Goſpel and Epiſtle of *Paul* to the *Laodiceans*, the Liturgie of *James*, and the like, mentioned by *Euſebius* and other writers. Of the latter ſort the Apoſtle ſpeaketh 2 *Pet.* 3. 15, 16. That there were many unlearned and unſtable Chriſtians who did wreſt ſome hard places in *Pauls* Epiſtles and the other Scriptures to their own deſtruction; of this kind is this in the text as ſome ſuppoſe, that this opinion of Chriſts coming to judgment

Cartwr. in Locum.

was

was rashly collected by some, from those words in the former Epistle to the *Thes. ch.* 4. *v.* 15. *We that are alive and remain unto the coming of our Lord, shall not prevent those that are asleep* : hence they thought that the Apostle supposed that at least some of them who were then alive might live to the coming of Christ. Though it seems that all these three means of pretended revelations, traditions and Scriptures were used for this doctrine.

These arts have been all along used to disturb the Church and to pervert souls. The *Gnosticks*, *Montanus* and *Manes* pretended their inspired revelations, and many others in latter ages. *Irenæus* and *Tertullian* tell us that many of the Hereticks of their days pretended traditions from one Apostle or other for their doctrine and practice ; as also others had their *Apocryphal* Scriptures or Canonical texts misapplied to maintain their errors.

Cont. Hær. De præscr.

The Papists make great use of all three of these pretences to establish their grossest errors. The doctrine of the real presence of Christ in the bread, of the worship of Saints and of religious Orders, and Images is mainly built upon Revelations, dreams and apparitions.

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Lindanus ingenuously confessed that all those doctrines and practices wherein the Protestants do oppose them, and dissent from them, are to be proved by traditions of the Apostles, not from the Scripture. Their doctrines of Purgatory, invocation of Angels, equivocations and dissemblings are proved by the book of *Tobit, Judith, Susan. &c.* The Apostles Canons, increased from 50 to 85, in the last age, do them great services in the matters of their discipline: and sometimes they wrest Scriptures for their purpose; but they have been so baffled and shamed out of this since the Bible hath been common and studied by Protestants, that they have forsaken this hold, and the Jesuites think the poor secular Priests have betrayed their cause by undertaking to dispute for it out of the Scriptures.

These troubles by errors arise from the weakness of some who have more zeal than judgment, and usually desire new things, People unlearned and unstable and that have itching ears; from pride and conceit in others, who that they may seem wiser than their brethren, will be wise above or against what is written: some teach perverse things to draw disciples after them; some

2 Pet. 3. 16.
2 Tim. 4. 3.

ſor ſecular intereſt. There was no other reaſon why the Popes of *Rome* imbraced the worſhip of images, tranſubſtantiation and ſome ſuch doctrines, but becauſe the promoters of them did alſo promote their authority and ſtrengthen their hands againſt the Godly and moſt ſerious part of the Church. But the moſt uſual cauſes of errors are ignorance of the Scriptures, and of the principles of religion founded on them (which in the primitive times had a great occaſion given it by the prejudicate opinions that new Converts brought from Judaiſme and Paganiſme, and from the new Teſtament not being fully written in a conſiderable time, and the ſeveral books thereof not gathered into one volume in a long ſpace after) and chiefly corrupt affections : Men will imbrace errors becauſe they love not the truth.

Uſe 1. This ſheweth the neceſſity of adhering to the Scripture, and of a ſtanding Miniſtry. If we ſtick not to the Scripture, the pretence of the Spirit and Traditions will lead us into a wilderneſs where there is no end. Heathens, Mahometans, Papiſts and all Enthuſiaſts will diſtract us by their ſeveral and contrary pretenſions. And if there be not a ſtanding and learned Miniſtry, Apocryphal Scriptures, and

falſe

false interpretations of Scripture will easily beguile the unskilful and hinder the edification of the more wise.

2. The Papist's brags of infallibility of the Pope or Church, and the necessity of it to the foundation of our faith, is as fooliſh as it is untrue: The Apostles and Apostolical men were infallible, and yet this will not prevent errors and Heresies of the highest nature either in their own or in the next succeeding ages. An infallible head or guide will not secure the Church from errors and divisions, unless all the people be infallible likewise, certainly able to discern the truth declared to them, and perfectly free from all evil affections which may hinder their receiving and submitting to the truth.

3. It is no Wonder to see errors and divisions in these last days of the Church, sith they were in the first. While men are subject to ignorance and evil affections, there will be both errors and divisions; and if we go to the Church of *Rome* to avoid all errors and *Schisms* (becauſe they boast of such Unity, which was never promised nor long enjoyed by any Church) we shall but do like Children that tear many little holes in a garment into one great one that comprehends them all and moth and cannot be repaired. *Obj.*

Obſ. 2. It is certainly foretold that there ſhould be an Apoſtaſie in the Church.

The ſame Apoſtle almoſt in the ſame words foretels it, 1 *Tim.* 4. 1. *The ſpirit ſpeaks expreſly that ſome ſhall depart from the faith.*

The firſt Chriſtians might be apt to expect the coming of Chriſt, and their everlaſting reſt to be at hand, from the love and joy they had conceived upon their firſt receiving the Goſpel, but they are here told [that] happy time is not ſo nigh.

There muſt come a departure of many from the faith firſt, and many conteſts and perſecutions ſhould enſue thence; and therefore they ſhould arm themſelves with patience to a conflict before they muſt expect the Crown. When God made the world, he made it wonderful great and large, and ſtored it with almoſt infinite variety of creatures to ſet forth his own Majeſty: he hath alſo continued it ſome thouſands of years with as great variety of providences in his governing of it, to ſhew his manifold wiſdom, power, mercy, and juſtice; and what will be the wonderful tranſactions of the world to come throughout eternity to ſet forth the glory of the eternal God, no creature can conceive.

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In like manner when our Lord came from Heaven to purchaſe a Church to ſerve him, it was not quickly to expire, but to conflict with the world and the Devil, with enemies without and within, through many changes and viciſſitudes a conſiderable time; and at laſt through faith and patience to inherit the promiſes. It was long that the Church continued under the bondage of the Law; and there were many changes and declinings of it at ſeveral times under the Judges and Kings of *Judah*: but there was one great Apoſtaſie of the Ten tribes under *Jeroboam*, which ended in the ruin of that State and people. Such a departure was there to be in the Chriſtian Church, ſignified here by the indeterminate word, *There ſhall come a departure or Apoſtaſie*: for the falling off of a few particular perſons was no ſtrange thing, but happened in every age. Now ſuch Apoſtaſies are permitted,

1. To puniſh the ingratitude of men for the Goſpel. Becauſe they receive not the love of the truth: becauſe Chriſt and his Goſpel are not welcome to the generality of men; but any or no religion would content them as well, if they might have outward peace and proſperity, therefore Chriſt ſuffers them to be inticed with

Errors and Hereſies to their own deſtruction, which at laſt bring publick calamities and ruin.

2. To puniſh the Hypocriſie of others. Some pretend great zeal and affection in the peace of the Church, which is either meerly pretended for worldly intereſt, or but a light and tranſient paſſion (as in the ſtony ground) who can never be perſwaded to be zealous and rooted Chriſtians; therefore when they have been tryed a convenient time, opportunities of backſliding are ſuffered to come to diſcover and ſhame them.

Matth. 13. 20.

3. To manifeſt and honour thoſe that are ſound. 1 *Cor.* 11. 18, 19. There muſt be hereſies among you, that they which be approved may be made manifeſt among you. When peace and truth meet together, the ſound and beſt Chriſtians are unknown, and for the moſt part leſs regarded than the Hypocrites, that make more ſhew and noiſe; Chriſt therefore ſuffers apoſtaſies to come, to diſcover and honour his ſincere, humble, diligent, and ſtedfaſt ſervants.

4. Errors are alſo permitted to clear the truth more, and make them that are ſound more ſtedfaſt and ſtrong. The truths of the

the Gospel have in all ages been prejudiced by the zeal and good affection of some well minded, as well as by the opposition of enemies, because their affection overrun their judgment and their care to get a distinct knowledge of the principles of religion: but the appearance of errours and corruptions makes them more careful to search the truth, which hath been always more cleared and fortified by occasion of the oppositions against it, and those who are upright have been put upon getting a clearer knowledge of the grounds of their faith, worship, and practices thereby.

5. And in all this Christ manifesteth his distinguishing grace to some, and his righteous judgments upon others, *Rom.* 11. 22. *Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee goodness, if thou continue in his goodness.*

6. Hereby all are stirred up to diligence and watchfulness. When there shall come a falling away of many, all are warn'd thereby to take care how they stand lest they also fall. Rom. 11. 20

Use. Be not therefore surprized at, discouraged or tempted by, the apostasies of others. Though the Church be fair as the Moon, she hath also many dark spots;

though clear as the Sun, ſhe hath her clouds and Eclipſes. Many will be carryed away with errour, ſuperſtitions, and carnal policies; yea ſome of all ſorts; rulers, as well as ruled; learned, as well as unlearned: Thoſe that have made great ſhew, as well as the common ſort: be not troubled nor ſuſpect the true doctrine and worſhip; theſe things are foretold and therefore muſt be.

We are next to enquire what this departure is, which is here foretold; and who be guilty of it. Some have underſtood it of the defection of the world from the Roman Empire, following the conjecture of ſome one leader without conſideration (as *Calvin* obſerves) And the *Rhemiſts* recede from it very unwillingly and under correction of their Superiours, but the Apoſtle ſaith, *the day of Chriſt ſhall not come except there come a departure firſt, viz.* a departure from Chriſt. The word ἀποστασία, here uſed for departure or apoſtaſie, is appropriated to ſignify a defection in or from religion: ſo the ſame Apoſtle uſeth it, but with an explication, 1 *Tim.* 4. 1. ἀποστήσονταί τινες τῆς πίστεως, *ſome ſhall depart from the faith.* Moreover the head of this Apoſtaſie is to ſit in the Temple, the Church of God, *v.* 4. and to

to bring it about by deluſions and lying miracles, ſeducing thoſe that loved not the truth that they might be ſaved, but had pleaſure in unrighteouſneſs, *v.* 10, 11, 12. It muſt therefore be a departure from the truth and purity of the Chriſtian religion. It is agreed betwixt Papiſts and Proteſtants that it is the apoſtaſie under Antichriſt as the chief head and leader of it, which is here foretold: but the queſtion is, who is this Antichriſt? Where and when this apoſtaſie may be found? As the *Jews* did generally expect the coming of Chriſt, yet knew him not, believed him not, when he was among them; ſo the Papiſts believe and expect that Antichriſt ſhall come, and miſerably ſpoil the Church, but cannot or will not ſee and own him, though he is and long hath been amongſt them.

That *Nero* ſhall riſe again and be the Antichriſt, as he was the firſt perſecuting Emperour, i not worth the refuting.

The Papiſts generally teach that Antichriſt is yet to come, and ſhall endure but three years and a half, immediately before the end of the world: that he ſhall be a *Jew* of the tribe of *Dan*; rebuild *Jeruſalem* and the Temple; aboliſh the Chriſtian worſhip, and almoſt the name of

of Christ: but all this without any colour or proof, except that slender one that he shall sit in the temple of God, *v.* 4. Some few are so ingenuous as to confess that *Rome* is *Babylon*, Antichrists seat: but then some say the Heathen persecuting Emperours in the first three hundred years of the Church, were this Man of sin. Some again, considering that it is an apostasie of professing Christians here spoken of, conjecture that some Pope of *Rome* at the end of the world shall deny Christ, become an Infidel, and cause himself to be worshipped as God; this should be this man of sin. But the Text plainly speaks of a defection of Christians which was secretly working in the Apostles days, only some thing hindered its prevailing and full discovery, *v.* 6, 7, 8. *The mystery of iniquity doth already work*, and it was to be a mysterious defection, not an open and totall apostasie from Christ: it was to be brought in by signs, miracles, lying wonders, and all ungodly deceits, for the just condemnation of them that received not the love of the truth that they might be saved, though they received the profession of it, *v.* 9. to 12. And the man of sin the Head of this apostasie was to sit or rule in the Temple of God, which is his

his Church, 1 *Cor.* 3. 16. Therefore this apoſtaſie was to be, not total from the name and profeſſion of Chriſt and of his Church, but a defection in the Church, an apoſtaſie from the purity of the Doctrine, worſhip, Diſcipline and practice of the Goſpel, ſuch as ſhould have ſo many excuſes and ſpecious pretences for it, that the deluſion ſhould be ſtrong, and ſuch as thoſe that do not heartily love the truth, ſhould not be able to diſcern.

Whence we collect this propoſition, That the Church of *Rome* is and for a long time hath been the ſeat of this man of ſin, the mother of this apoſtaſie: or, That Popery is the grand Apoſtaſie of the Church here foretold. This I ſhall make good, firſt by ſome general reaſons, and then by the particular *criteria*, or marks laid down in the text. Propoſition.

By the Church of *Rome*, we mean all thoſe Nations and Churches which as ſo many members make up that great body which they call the Roman Catholick Church, whereof the Pope is the Head, and the Church of the City of *Rome* the principal part. By Popery we underſtand that religion, *viz.* Doctrines, worſhip, Diſcipline and Government, which is peculiar

culiar to them and distinct from all other Christians, especially from the Protestant Churches; and whereby they are knit into one body and society, and live in one Communion distinct from and opposite to the Reformed Churches. Now that this Church is apostatized from Christ, and this religion is a Doctrine and practice of apostasie, may appear in the general by comparing the true state of the Church of Christ with the state and Doctrine of the *Roman* Church.

1. First, The true Church of Christ acknowledgeth and worshippeth one only God; the creator of the world, and father of our Lord Jesus Christ. This is the foun[illegible]ion of religion, that there is one only [illegible]inite Being, the fountain and author o[illegible] all things else; and therefore that all worship, fear, trust, and obedience is due to him alone, 1 *Cor.* 8. 5. *Though there be that are called Gods, whether in heaven or in earth (as there are Gods many and Lords many) But to us there is but one God the Father, of whom are all things, and we in Him.* But the Papists do acknowledge and worship other Gods besides him, even the Host or Bread in the Sacrament, and the Virgin *Mary*.

The

The Heathens pretend to acknowledge but one ſupreme God: but the Papiſts do acknowledge that which ſenſe, reaſon and ſcripture witneſs to be a bit of bread, to be the ſupreme God their maker and Lord; which they uſually call the Hoſt; and that it is to be worſhipped *cultu Latriæ*, with that worſhip that is due to God alone: This they keep upon their Altar in a gilded Box in imitation of the Ark of old, there (they teach) is the ſpecial preſence of God, as it was in the Holy of Holies. This they worſhip, and carry in triumph, by this they ſwear, *viz.* by the Maſs, and by the Pix; and this is a peculiar note and badge of their communion, by which they difference themſelves from others, and deſtroy all that do not acknowledge and worſhip this their God as far as their power reaches. The Hoſt hath its Temples, its Holydays, and all divine honours given to it, alſo the power of healing diſeaſes, caſting out Devils, and working all manner of miracles aſcribed to it. The Virgin *Mary* hath more temples, offerings, and prayers made to her, than either the Father or the Son: Her name is moſt ſacred in oaths, and a greater offence it is to ſpeak

Conc. Trid. Seſ. 13. Cap. 4, 5. ibid. c. 6.

Vid. ſpec. Europ. Sands. *Jure matris impera redemptori.*

ſpeak any thing derogatory to her honour, than to blaſpheme the name of God. In her they put their truſt, and to her they aſcribe authority over Jeſus Chriſt himſelf. It is true, in words the Schoolmen diſtinguiſh the worſhip of the Virgin which they call ὑπερδουλία, from λατρεία, the worſhip of God; yet they confeſs a higher worſhip is due to her than to any creature: and when we can make a medium betwixt the creator and creature, then may we aſſign a worſhip which is not divine, and yet ſuperiour to the civil reſpect due to creatures.

But the ſame learned author obſerves, that whoſoever travelleth in *Italy* will ſee in their practice no ſuch diſtinctions; but that more honour and worſhip is given to the Virgin than to God himſelf. It is known to all, that Papiſts are more zealous for the worſhip of the Hoſt and Virgin (whom they call their Lady) than for the honour of God; and make the worſhip of them a greater cognizance of their religion than any part of the religion of Chriſt.

2. The Church of Chriſt acknowledgeth and truſteth in one only Mediator the Lord Jeſus Chriſt. None can reconcile ſinners

ners to God nor intercede with God for them, but he that is equal with God, God himself; no creature can approach so near the infinite Majesty, or have any, much less such authority with him; therefore the divine honour that is given to Christ the Mediator doth not derogate from the honour of God, nor is any robbery of him, because Christ is one with himself, 1 *Cor.* 8. 6. There is but one Lord Jesus Christ by whom are all things, and we by him. But the Papists do own, trust in, and pray to many Mediators besides Jesus Christ, even all the Angels in heaven, who are therefore to be honoured and worshipped as inferiour Magistrates under a King and Courtiers under their Lord, *Nostras preces deo offerunt & Lachrymas*, *Catech. Rom. in 1. præc. Q. 4.* They present our prayers and tears to God. Also the Saints in heaven who, they say, being prayed to, will obtain for us the remission of our sins, and the favour of God. *Si enim gaudium est in Cœlo super uno peccatore pœnitentiam agente; nonne etiam cœlestes cives pœnitentes adjuvabunt? Nonne rogati & peccatorum veniam impetrabunt & conciliabunt dei gratiam?* Ibid. Q. 5. The invocation and worship of Saints, as both lawful and necessary,

ceſſary, is avouched and decreed by the Council of *Trent*. Nor will their evaſion excuſe them, that they make Saints and Angels only mediators of interceſſion to pray to God for us, but not of redemption to reconcile us to God; interceſſion depends upon redemption and ſatisfaction, and is as proper a part of the prieſthood of Chriſt as the ſacrifice of himſelf was; even Chriſts interceſſion would not have been prevalent unleſs he did thereby preſent his blood and merits to the Father; and as the Saints could not intercede for us unleſs they had merited for us, ſo the Church of *Rome* doth aſcribe ſuch merits to them, *viz.* to their works of ſupererogation, whereby they have done more than God required, which merits they ſay are kept in the treaſury of the Church to be applied to ſinners as the Pope ſeeth fit, and eſpecially to their Martyrdom, though they die for rebellion to their lawful Princes, according to that known prayer, *Per Thomæ ſanguinem quem pro te impendit, fac nos Chriſte ſcandere quo Thomas aſcendit*, Grant that we may come to Heaven through the blood of Saint *Thomas* which he ſhed for thee. It is the

Sef. 25. *Decr.* 2.

Vid. Tho. Becket *of* Cant.

merits

merits and prayers of Saints that must relieve the souls in Purgatory, yea every Mass-priest, they say, celebrating Mass doth offer up Christ to the Father as real and proper a sacrifice as he offered himself on the Cross, and hereby makes reconciliation both for the living and dead, *viz.* that are in Purgatory. If then Christ was a compleat Priest, merited and satisfied for us in sacrificing himself, then every Popish Priest doth merit and satisfy for us, when he offereth the same sacrifice as Christ did to the same intent and purpose.

Concil. Trid. Sess. 25. *decr.* 1. *ibid. dec.* 22, 23. ch. 1.

3. The Church of Christ is to worship him with spiritual, rational worship. Christians are to give themselves to God as a living and the only acceptable sacrifice, which is their reasonable service, *Rom.* 12. 1. and to worship God in spirit and truth, in opposition both to the superstition of the Heathen, and the ceremonies, and bodily worship of the *Jews*, in any place convenient for that purpose, *John* 4. 22, 23, 24. The outward worship of Christians consisteth in prayer and praises with understanding; sometimes adjoyning fasting for the furtherance of repentance and mortification: in hearing Gods

word, and the reverent use of his sacraments which Christ hath appointed, which though they are outward and visible signs, yet they are but few, plain, and familiar, and the efficacy of them dependeth upon the rational and spiritual consideration of the things signified. But the Papists have changed the whole worship of God into a pompous, carnal, dead service. They have taken away the Scriptures from the people, and give them dumb images in stead of them, to teach them and to excite their devotion. Instead of preaching the word, most of their preaching is to set out the praises and lying miracles of their Saints. Their prayers both publick and private are in a tongue unknown to the people and very often to the Priest also, who only reads by roat: and hereby prayer is made but a bodily exercise. When the Jesuites had published an English prayer book for our English Papists, the Pope called it in and prohibited the use of it. The Lords supper they have changed to a sacrifice (which the Priest offereth with many mystical, but ridiculous, ceremonies and gestures) which they say obtains the pardon of sin and the grace of God for the people for whom it is offered,

Con. Trid. Sess. 25. Dec. 3. Cat. Rom. in 1. præcep. Q. 14.

offered, though they underſtand not what is ſaid or done, yea though they be abſent, following their worldly buſineſs, or their luſt at the ſame time. They darken the nature & meaning of baptiſm by conjuring the water, putting milk and honey into the mouth, ſpittle into the ears and on the tongues, anointing the head, uſing ſalt & many ſuch things, which being all in Latin not underſtood by the people are more like magical myſteries than Goſpel inſtitutions. Their chief worſhip & devotion lyeth in building and adorning Temples, for Maſſes, not for preaching; in buying Maſſes, in decking of images with Gold, Jewels; in offering incenſe, and wax Candles; in pilgrimages and offerings to their Saints; in vows of forced and uſually feigned chaſtity, & of Hypocritical and lazy poverty, and ſuch like bodily exerciſes which profit little, 1 *Tim.* 4. 8.

4. The Church of Chriſt owneth him only for her head, King, and Lord. God gave Chriſt to be head over all things to his Church which is his body, *Eph.* 1. 23. He hath all power in Heaven and earth committed to him to rule and order all things concerning his Church which is his own houſe, *Mat.* 28. 18, 19, 20. Whereupon he appointed Apoſtles to bring all nations to be his Diſciples, to conſecrate

and ingage them to him by Baptism, and to teach them to observe all as he commanded. Christ as mediator is the only head of the Church, which is his body, and all Christians members in particular of him, receiving life, strength, and spirit from him, and being governed by him. But the Papists acknowledge and adhere to the Pope as the head of their Church, which they say, could not be one Church unless it be united to the Pope as their visible head. *De eo, i.e. Pontifice Romano fuit illa omnium Patrum ratio & sententia consentiens, hoc visibile caput ad unitatem ecclesiæ constituendam & conservandam necessarium fuisse.* They say that Christ and the Pope make but one compleat Head of the Church; That all which is said in the *Canticles* or elsewhere concerning Christ's relation to his Church may be truly applyed to the Pope. That he hath all power in heaven and earth given to him.

Catec. Rom. de Symb. Art. 9. Q. 11.

Pope *Boniface* the 8. declared that it was absolutely necessary to Salvation for every man to be subject to the Pope of *Rome*: *Definimus, decernimus, declaramus esse de necessitate salutis omni humanæ creaturæ esse subditum Pontifici Romano*; accordingly they teach, *peccatum paganitatis incurrit quisquis Pontifici*

tifici non eſt obediens, i. e. Whoſoever is not obedient to the Pope doth thereby become an Heathen. They aſcribe to the Pope an univerſal headſhip not of order only, but of power and juriſdiction: he is the Rock, the foundation of the Church, he giveth authority to the Scriptures, and without him *authoritas Scripturarum plane nulla eſt*, ſaith one, *i. e.* the Scriptures have no authority at all: he can lay aſide the Bible if he pleaſe, or diſpenſe with any of the commands of the old or new Teſtament ſaith their Canon Law, and he daily doth diſpenſe with oaths, vows, and obligations of all ſorts, both to God and man, with unlawful marriages, *&c.* They ſay indeed in diſputation that the Pope is a miniſterial head, the Deputy, the Vicar of Chriſt; but a Miniſter is only to execute the pleaſure of his Lord; a Deputy and Vicar is to ſee his Maſters laws and commands obſerved, not to enact laws of his own, not to relax or abrogate any of his Maſters laws, which power the Pope both challengeth and exerciſeth.

5. Chriſt's Church profeſſeth ſubjection to his law only, *Iſa.* 33. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King.* Chriſt is the only

King of his Church; and the power of making Laws is the chief prerogative of a King. He gave his word to be the ſtanding Law, whereby his people ſhould be ruled and guided, and by which they muſt be judged at the laſt day, *John* 12. 48. But the Papiſts have another Law, by which they are governed, and the Pope is their law-giver who ruleth them. The Scriptures they own indeed as the word of God, but not as his whole mind and law, and that no otherwiſe than as the Pope interpreteth and alloweth them. They joyn with the Scriptures unwritten Traditions, which the Council of *Tent* ſaith are of equal authority. *Traditiones non ſcriptas pari pietatis affectu & reverentiâ ſuſcipit & veneratur.* The Canons of Councils, *viz.* thoſe that the Pope likes and confirms, and the decretal Epiſtles of Popes they reckon equal with the Holy Scriptures. *Decretales epiſtolæ meritò inter Scripturas canonicas recenſentur.* The conſciences of men they do ſubject to the determinations and commands of the Pope as to Jeſus Chriſt, ſo that the law of the Church of *Rome* is compoſed and made up of the Scriptures, Traditions, Canons and decretals of Popes, over all which the Pope ſuperintends as the

Conc. Trid. Seſ. 4. *Cat. Rom. Præf. Q.* 12.

the ſupreme law-giver to confirm, relax, add or alter as he pleaſeth, according to the known Rule of Cardinal *Cuſanus*, *Lex currit cum praxi &c.* Whatſoever is the preſent allowed practice of the Church of *Rome*, that muſt be taken for the infallible rule or law of Chriſt. So that the will of the Pope is the ſupreme law of conſcience to the Papiſt in this world.

6. Chriſts Church acknowledgeth only his Sacraments, Baptiſm and the Lords ſupper. The Sacraments of the Goſpel are badges of our profeſſed Subjection to Chriſt and of our dependance on him for remiſſion of ſins, for grace and eternal life, and it is fit that Chriſt alone ſhould appoint what ſhould be the ſigns, Seals, and conveyances of his grace and the marks of ſubjection to him, and the tokens of the Covenant betwixt him and his people. Chriſt appointed his Diſciples to enter into his Covenant by the ſign and Seal of Baptiſm, *Matth.* 28.19. to renew and confirm this Covenant from time to time by the uſe of his holy ſupper, 1 *Cor.* 11.23, 24. *&c.* and he appointed no other but theſe: and his people muſt inſtitute and uſe no other as ſigns and Covenant ſeals betwixt him and them. But the Papiſts have added five more, which they own and main-

tain to be Sacraments, beſides many other ſignificant ceremonies to which they attribute the uſe and effects of Sacraments, theſe they make ſigns of Gods Covenant, means to convey grace; ſome of them as univerſally neceſſary as thoſe that Chriſt appointed, yea without which Chriſts Sacraments are not ſufficient to Salvation, *viz.* the Sacraments of Confirmation and Penance; of the former they ſay, a man cannot be a Chriſtian till he be confirmed by the Biſhop, Baptiſm is not compleat without it. *Nemo poteſt eſſe Chriſtianus niſi ad Baptiſmum acceſſerit unctio epiſcopalis, niſi confirmatione chriſmatus.* *De Conſecra. diſt. 5. ch. de jejun.* Their penance conſiſteth of confeſſion of ſin to the Prieſt, contrition for ſin and the Prieſts abſolution; and they teach that ſins cannot be forgiven unleſs they be particularly confeſſed to the Prieſt, and he abſolve them in the name of Chriſt upon their undergoing or promiſe to undergo ſome outward auſterity or penance impoſed on them by him. Theſe Sacraments are badges and means of their ſubjection to the Prieſt and to the Pope their head, not to Chriſt. The Lords ſupper is not ſufficient to comfort a dying Chriſtian, but they add their Sacrament of extreme

treme unction to ſtrengthen them againſt the flames of Purgatory. Thus they have more Sacraments and for other ends than Chriſt appointed.

7. Chriſts Church is to be guided and governed only by the officers and Miniſters of his own appointing; and that according to his word. Chriſt as the head and Saviour of his Church, hath appointed that it ſhall be inſtructed and governed by his laws; guided and ruled by his officers in the practice and execution of his laws and Commands: what they ſhall be, he hath appointed, *Eph.* 4. 11, 12, to 16. *viz.* Apoſtles, Prophets, & Evangeliſts to convert the world: and raiſe his Church at firſt, Paſtors and Teachers to guide and inſtruct it to the end of the world, and theſe he hath ordered to teach his people his Commands, *Matth.* 28. 20. to preach his word, adminiſter his Sacraments, and to be examples to the flock of all humility and holineſs not for filthy lucre but out of deſire of their good, 1 *Pet.* 5. 1. *to* 4. But the Papiſts have quite altered the nature and uſe of the Miniſtry of the Church. They have added five or ſix orders of Officers to thoſe that Chriſt appointed only for pomp and ſuperſtition, *viz.* Subdeacons, Exorciſts,

Council. Triden. Seſſ. 23. ch. 1, 2, 3. *Can.* 1, 2.

ciſts, Readers, Singers, Acolothites, and Porters. Their Prieſts preach not the word, but are chiefly ordained to offer the ſacrifice of the Maſs, which alſo is moſt of their imployment. The Pope the Head of their Church is an earthly Monarch above all Princes and Emperors, living in all the ſtate and pomp of the old Roman Emperours, challenging the ſame honour & obſervance, and more than they did (*viz.* the kiſſing of his feet) except one or two moſt inſolent Tyrants. His Cardinals are Princes, and the chief Cardinal Biſhop taketh place of the Emperours Embaſſadour, and the next takes place of all other Embaſſadours. Their whole miniſtry almoſt conſiſteth in hearing confeſſions, pardoning ſins, enjoyning penance, preaching the authority of the Pope, the Canons and Traditions of their own Church, and in ſaying Maſſes and prayers for the abſent and for the dead.

8. The great deſign of the Goſpel is, that men being reconciled to God may live to him in all holineſs and righteouſneſs; and this is the practice of the Church of Chriſt. The Church is redeemed and purchaſed to be a peculiar people to Chriſt zealous of good works; therefore is it called out of the world, inſpired with his ſpirit

rit of grace and holineſs; taught by his holy law; and ſubjected to his holy diſcipline; the work of Chriſtians is to be dying to the world, mortifying their luſt, and growing in grace, in hope of and preparation for Glory, *Titus* 2. 11, 12, 13, 14. But the deſign of Popery by keeping the people ignorant of the word and Sacraments is to bring them into ſubjection to the Pope and his Clergy.

Their ordinances and worſhip tend not to purifie the conſcience, but under a vain ſhew of a carnal pompous ſervice to cheat them of knowledge and ſpiritual edification, and to enthral men to their Church and their own inſtitutions. They teach that the bare uſe of the Sacraments conferreth grace, though a man neither underſtand what he doth, nor is ſerious in it: and if perhaps he ſhould be ſerious, yet the efficacy of the Sacraments dependeth on the Prieſts intention; ſo that if he be not ſerious or underſtandeth not what he doth, the Communicant can have no benefit. They tolerate all manner of wickedneſs. Pope *Nicholas* teacheth, it is better for their Clergy to live in ſecret fornication than to marry, *Satius eſt pluribus occultis implicari, quam in conſpectu mundi cum una ligari.* And the people may live how they pleaſe

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ſo they be obedient to the orders of the Church, confeſs, and receive Maſs once a year, this will blot out all ſin; and though a man ſhould live in wickedneſs all his days, yet if he but die in their communion, with the Prieſts abſolution, which may be eaſily had, he ſhall go to Purgatory but for a time and ſo to Heaven: and money may procure Maſſes and prayers for him when dead, that will haſten his deliverance thence alſo; ſo that they that will not leave their ſins while they live, may buy their pardon and redemption from torment after they are dead: how can there be a more effectual way to encourage men in ſin?

9. Self-denyal, contempt of the world, and bearing the Croſs are the profeſſion and badge of Chriſts Church. Our Saviour declared that his Kingdom was not of this world: and his Diſciples muſt not expect, nor fight for it here, *John* 18. 36. He hath promiſed them his ſpirit and comforts in a greater meaſure than formerly, becauſe they were to meet with much tribulation in this world, *John* 16. 33. and our Saviour hath given us this univerſal rule, except a man deny himſelf and take up his croſs and follow me, he cannot be my Diſciple, *Luk.* 14. 27. *Matth.* 16. 24. But the Papiſts make outward proſperity

ty and grandeur a mark of the true Church; and that the Pope and Biſhops are Princes above all Princes, and that inſtead of ſuffering any perſecution they are to make War upon all Princes that diſpleaſe them, to deſtroy by open force of battle or ſudden Maſſacres, and private treacheries all they can reach that are not obedient to them, or ſuſpected not to be hearty, or but to favour or be mild towards thoſe they call Hereticks.

10. Heaven is propoſed as the certain reward of the ſervants of Chriſt. The grace of God that brings Salvation teacheth us to deny all ungodlineſs and worldly luſts, and to live ſoberly, righteouſly and godlily in this world, looking for the glorious appearance of God our Saviour, *Tit.* 2. 11, 12, 13. In this life Chriſtians are to fight, ſtrive and run, but when this life ends, their courſe is finiſhed, and there remains nothing but a Crown of life which the righteous judge ſhall give to all them that love his appearance, 2 *Tim.* 4. 6, 7. But the Papiſts teach that all aſſurance of Salvation is preſumption; the moſt we muſt expect is after many afflictions from Gods hand and voluntary ſeverities upon our ſelves to ſatisfie for ſin, at laſt to go to Purgatory for a long

Concil. Triden. Seſ. 6. ch. 12, 13. *Can.* 15, 16.

long time there to ſuffer the ſame torments that the damned do in Hell. It is reported of *Bellarmin* that when ſome about him would have comforted him at his death with his great merits, and that he ſhould certainly go to heaven ; he anſwered, It is not ſo eaſie a thing to get to heaven, and that he could be content to ſuffer the pains of Purgatory many years if he could be ſure to come to heaven at laſt. Thus though they tell men they may merit Heaven and do works of ſupererogation, *viz.* more than God requires of them, yet they muſt go through Purgatory: hereby robbing them of the comfort of the Goſpel, and miſerably enthralling their conſciences to themſelves and their Tradition.

By all this it is evident that the Papiſts have altered the nature and ends of Chriſtian religion, which was the doctrine and inſtitution of Jeſus Chriſt to exalt him as the only mediator of the Church by whom only we ſhould come to God, and have framed a new platform of a carnal worldly religion, to exalt the Pope and his Clergy, and to worſhip the creatures inſtead of the Creatour. Let us add their doctrine of perſecuting and deſtroying all Hereticks (as they call them, that is, all that will not obey them) The firſt Lateran Council,

Ann.

Ann. Dom. 1215. decreeth, That if any Prince or Lord be a Heretick or favourer of Hereticks, or will not deſtroy his own ſubjects being Hereticks, he ſhall be deprived of his dominion, and it be given to ſome other Catholick Prince. Accordingly they gave away the Eſtates of divers Earls, *Ramund* Earl of *Tholouſe*, the Earl of *Beſieres* and others, becauſe the former favoured, the other would not deſtroy the *Albigenſes* their Subjects. The Inquiſition giveth orders not only to deſtroy Hereticks, but alſo all ſuch as favour them or harbour them, or give them any relief in their diſtreſs, or conceal them or any of their goods; Yea that thoſe, who do not diſcover and accuſe their own relations or friends being Hereticks ſhall themſelves be puniſhed as Hereticks.

Sub Innoc. 3. P.

Vid. Hiſt. Walden.

Pope *Martin* the 5. decreed by a Bull, That Hereticks ſhould not be ſuffered to buy or ſell, or to injoy the benefit of humane ſociety. This Doctrine and their practice according to it makes them an Apoſtatical body or ſociety, maintaining it ſelf in oppoſition to the pure Church of Chriſt, and therefore to take part with them, to joyn with or ſubmit to their intereſt, is to deſert Chriſt and

In Concil. Conſtan.

and to side with or become a member of that great Apostasie.

Let us now take notice of the several characters or marks that the Apostle gives of this Apostasie, which will further prove the Papists to be guilty of it. The first is *v.* 3. That the Head of it is the man of sin, the son of perdition, ὁ ἄνθρωπος τῆς ἁμαρτίας. An Hebraism, where the genitive of the substantive is put for the adjective, and that by way of eminency, The sinful or wicked man, as he is afterward called, *v.* 8. ὁ ἄνομος, the wicked or lawless man; *v.* 3. ὁ υἱὸς τῆς ἀπωλείας, the son of perdition, this is exegetical of the former, *viz.* such a wicked man as is ripe for and appointed to destruction. By this is meant not a particular person, but a state or government in the hands of one or more persons, though perhaps some one of those governors may be intended in a special manner as more singularly wicked and active than others, even as *Nebuchadnezzer* was said to be the head of Gold of the great image, *i. e.* in special manner, though the whole series of the *Assyrian* and *Babylonian* Monarchs for 1300. years was represented thereby. Thus the Devil is expressed singularly when the whole society of those wicked spirits is intended, and no one

Dan. 2.

one particular meant. And the four Monarchies are expreſſed by 4. Beaſts though they were poſſeſſed not only by many Kings, but the laſt by the people of *Rome* for a long time, conſiſting of the Senate and *Plebeian*. The Papiſts would infer from theſe notes of particularity that Antichriſt this man of ſin muſt be but one particular perſon, and therefore not the Popes who have been many. Dan. 7. *Vid. whit. reſp. ad. Sand. Q. 1.*

But themſelves grant, what is here ſaid, *v.* 8. *He that letteth will let till he be taken out of the way*, is meant of the Roman Empire which was in the hand of many ſucceſſively, though expreſſed as one man: and it is common ſo to expreſs States or Kingdoms when we ſpeak of their conſtitutions, prerogatives or Laws. And when our Saviour, *Matth.* 16. 18, 19. ſaid to *Simon, Thou art Peter, and upon this rock I will build my Church, and I will give thee the Keys of the Kingdom, &c.* they will needs have it meant that this was granted to *Peter* and all his ſucceſſours the Popes, though none but *Peters* name is mentioned. Why then may we not ſo underſtand the man of ſin here? The Apoſtles ſenſe is, there will come an apoſtaſie of the Church,

a declining in and from religion, which will encreaſe till the man of ſin be revealed, *i.e.* till theſe apoſtates ſhall frame themſelves into a body and ſtate of a moſt wicked government: this is the Pope and his Clergy, who ſucceſſively govern and manage that apoſtaſie. This will appear if we conſider the wickedneſs of their Perſons, Doctrines and Practices.

1. For their perſons. There was a ſeries of Popes for about an hundred years in the 10. and 11. Centuries who were Magicians, Murderers, open Adulterers and deſtroyers of each other; of whom *Genebrard* the Jeſuite ſaith they were *Apoſtatici potius quam Apoſtolici*, apoſtates rather than Apoſtolical men. *Gregory* the 7. they report poyſoned 6 Popes his Predeceſſours to obtain the Papacy, and was himſelf a known Magician, he threw the hoſt his breaden God into the fire, becauſe it would not anſwer him in his Magical charms. Many others of them have been profeſſed Magicians, ſome bold Atheiſts, as *Leo* the 10. who ſaid to Cardinal *Bembus*, Behold what great riches we get by that fable of Chriſt, *Quantas opes nobis tulit iſta fabula de Chriſto.* Moſt Adulterous *Sodomites*, *Simoniacks*, and ſome have lived in inceſt with their own Siſters and daughters: inſomuch that one of

of themſelves gives this teſtimony, *Nemo hodie in Pontificibus Romanis virtutem aut pietatem requirit, optimi putantur ſi vel mediocriter boni ſint, vel minus mali quam cæteri mortalium eſſe ſolent.* *i.e.* No man looks for virtue or godlineſs nowadays in the Popes, they are accounted moſt excellent if they be but indifferently good, or not quite ſo bad as other men. *Invita Pauli tertii.*

The Cardinals and all their Clergy are like their head and father, being allowed *Sodomy*, fornication, and adultery to keep them chaſt, *i. e.* from marrying. Where ſhall we find a man of ſin if this be not him?

2. Next conſider we their wicked doctrines.

1. That of abſolute ſubjection to the Pope, that whatſoever he commandeth muſt be done though never ſo wicked. *Bellarmine* ſaith, *Etiamſi Papa erraret prohibendo virtutem & præcipiendo vitium, &c.* Though the Pope ſhould forbid virtue and command vice he muſt be obeyed; And their law ſaith, *ſi Papa totos populos ſecum in infernum traheret, nemo poteſt ei dicere, Domine cur ita facis. i. e.* Though the Pope ſhould draw whole Nations into Hell with himſelf, yet none may ſay to him why doſt thou ſo. This daily experience atteſteth.

Murdering of Kings, deſtroying of Kingdoms, any villanies muſt be done and that upon pain of damnation, if the Pope or any inferiour governour of their Clergy commands it. Never any ſtate or government in the world (though many have been very wicked) challenged this prerogative to command whatſoever they pleaſed, right or wrong, and that men are bound in conſcience to obey them though againſt God and men, but this the Pope doth challenge and practiſe.

2. The Doctrine of the Popes infallibility, whereby they father all their errours, ſuperſtitions, and corruptions upon the ſpirit of God. It is blaſphemous againſt God to imagine that he ſhould annex the infallible guidance of his ſpirit to a ſucceſſion of men who defile and deſtroy his Church, oppoſe his ſon and his Goſpel, and themſelves are Monſters of men. *Innocent* the 10. (who ſuffered himſelf and his holy Church to be governed by an impudent Harlot *Don Olympia* his own Brothers wife) when the people of *Rome* complained to him of the unjuſt exactions of his Officers anſwered them, You muſt not find fault which mine Officers, for I chuſe them and I am guided by the infallible

S. Amore's Journ.

lible ſpirit of God. What is more wicked than to aſcribe wicked actions to the guidance of Gods ſpirit? Some Papiſts indeed acknowledge not the Popes infallibility, but then they aſcribe it to a Council of Biſhops moſt of them as good and as wiſe as the Pope.

Some give it to the whole Roman Church, but it will come all to one, if whatſoever the Church of *Rome* or the Heads and guides of it do determine, muſt be reckoned infallibly true and good, hereby they wholly wave the Scriptures as the Rule, and Chriſt as their Law-giver, and are both Rule and Law-givers to themſelves.

3. The Papiſts have reduced the whole body of the Heatheniſh worſhip into the Church: and this is the greateſt part of their worſhip. The Heathens honoured the good Angels with divine honours, as the ſervants of the ſupreme God, that they might be their friends to him, and that they might do them many good Offices. They deified men and women eminent in any way, eſpecially Princes, honoured them with Temples, Images, Feſtival days, and Sacrifices, that they might mediate with God for the good of their Country, family, or friends, putting themſelves and their affairs under their ſpecial

protection, and this took up most of their worship. The Papists do ascribe the very same honour and worship in all particulars to the Angels and Saints, and for the same reasons every Country, City, yea every person hath his Tutelar Saint, and upon these they call, and to these they pay more devotion by many degrees than they do to God.

4. Their Casuists allow common swearing and using of the name of God lightly in common discourse, and contend that the Third Commandment forbideth only perjury, swearing falsely or to a false thing in the name of God. Hence it is that Papists almost universally are common and profane swearers.

5. They teach that the Pope in all and the inferiour Clergy in ordinary cases can dispense with Oaths, Vows and the most solemn obligations that can be made to God or man. The Pope taketh himself for head of the Church, therefore whatsoever vows and ingagements men make to God, he can loose them from them; when it serves his interest he gives licence to men and women to marry, who have vowed single life, and to his Fryars to leave off the habit and rules of their order, though they have vowed never to lay them aside.

Also

Alſo as he is Lord of all the world he can give away Kingdoms, looſe Subjects from their oaths of Allegiance, yea make it their duty to break their oaths and to rebel, and what is moſt abominable, they can give men leave to take Oaths, to make vowes and proteſtations on purpoſe to deceive, when they do not inten hey ſhall be kept, but be uſed to carry on their own deſigns the more ſecretly by deceiving the credulous. Thus the Popes Legat ſent a Gentleman to the Earl of *Beſiers* to draw him into his Camp, commanding him to aſſure him in his name by what Oaths and proteſtations he would deſire, that he ſhould return ſafe home; as ſoon as the poór Earl came into his preſence he abſolved the meſſenger from all his Oaths, kept the Earl priſoner and ſoon after privately murdered him. *Hiſt. Albig.* Book 1. ch. 5.

6. They make the Sabbath either a Tradition or an inſtitution of their Church, profane it with ſports and plays, and obſerve their Saints days with much more ſtrictneſs and devotion than the Lords day.

7. The Pope and his Clergy can diſſolve all bonds and duties betwixt men.

They can command Princes to destroy their Subjects, and absolve them from all their oaths and promises to them of protection; They can discharge Subjects from their obedience to their Princes, and make it meritorious of heaven to kill them, and a sure way to go to heaven immediately to dye in fighting against them. They can divorce or separate husbands and Wives at their pleasure. *Alphonsus* the present King of *Portugal* was deposed and imprisoned by the Popes order, and his wife taken from him and given to his Brother who now rules the Kingdom. Parents and children, Masters and servants in case of Heresie must betray each other; and if they will enter into religious houses or give any thing to the Church, then they are freed from all obligations to, or care of their relations. Is not this a man of sin that can and daily doth dissolve all bonds of men to God and of men to themselves?

Concil. Trid. Sess. 24. Canon. 6. Can. 8.

8. They teach that no faith, leagues, promises are to be kept with Hereticks, or any that are not of their Church. Pope *Eugenius* the 4 made *Vladislaus* King of *Hungary* break his league with the *Turk* solemnly sworn by him and all his Nobles, and

and absolved them by *Julian* his Legate. The Council of *Constance* burnt *John Huss*, though the Emperour *Sigismond* had promised him safe-conduct to and from the Council, they telling the Emperour that Oaths and promises to Hereticks must not be observed.

9. They teach Equivocations and mental reservations both in oaths and common discourses, *viz.* that a man may take any Oath, make any promise, answer any Question directly and plainly according to the words proposed, and yet mean no such thing or the contrary, keeping another sense or intent in their minds. *Garnet* and *Tresmond* two *Jesuites* that were in the powder Plot being examined apart, *Tresmond* said he had not seen or spoke with *Garnet* for 14. years before, *Garnet* confessed that they two walked and discoursed together in *Moorefields London* about four months before they were taken: being asked what his fellow meant to say they had not met so long a time, he answered, I suppose he meant to equivocate, and this was excuse enough. Thus all bonds of humane Society and all means of intercourse and confidence in each other may be dissolved when the Pope or a Priest pleaseth. If any Papist pretend to disown

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any of these doctrines, I demand by what rule he doth it? By the Scripture? the Law of Nations? or the Law of nature? they all maintain the Pope is above these: These are not a perfect rule neither apart nor together, nor do reach all cases; if they did, there were no need of an infallible head to direct the Church, nor any warrant for most of the worship and practices of the Church of *Rome*. If then the Pope be above all, and infallible, then a Papist must believe that in this and that particular case that concerns him he may and must break his Oaths, deny his promises, murder, lye, or commit any such enormity when commanded, or else he prefers his own judgement above the Popes and denies his principles. Whence we may see that no trust is to be reposed in a Papist, because they are not masters of their own reason and Conscience, of their Oaths and promises, but the Pope and their Confessours have the disposal of them all, and make them do as they please: and so long as their Church challengeth a power and jurisdiction over all the world, and is always contending for it, it is to be supposed their rulers will always put them upon those things that promote their own interest.

10. Their

10. Their doctrines that extenuate sin and make forgiveness very easiy, are nothing else but doctrines of wickedness. They extenuate sin by their doctrine of venial sins, which they say are *præter, non contra Legem*, not commanded by God nor forbidden of him, and therefore scarce to be called sins.

Such they make all first thoughts, and motions of the mind and affections to be, when there is not a deliberate assent with them; all wandering thoughts, distractions in holy duties, the stirrings of the most vile affections with some titillation or pleasing are all but natural actions and infirmities which do not deserve Hell or the wrath of God.

They make pardon of sin very easie. Upon confession to the Priest he doth absolve upon some easie penance almost any sin; and those reserved cases, which the Priest cannot pardon, are forgiven by the Pope for money. There is a printed book called *Taxa pœnitentiaria Apostolica*, wherein the prices are set down for all manner of sins: and in the general all sins against God and his Law are more easily forgiven than those against the Popes law and Tradition. What need men fear to commit sin that can be so easily remitted, especially

cially to them that have money? They have also another device of transferring their sins upon their friends, *viz.* a few friends agree together to take each others sins upon them, so that he who dieth first leaveth his sins to be satisfied for by the Survivours; and they again take others into their number, and so can sin securely, having Executors to pay their debts for them when they are dead. The Sacrifice of the Mass offered for them by the Priest alone expiates all sin, so that for 6 pence or 12 pence a Mass, any sins may be taken away, though they be not present or concerned about it, or be committing wickedness the mean while.

Lastly, Though a man live all his days in wickedness, if he die in the communion of the Church of *Rome* and be absolved by a Priest, which is rarely denyed to any, he must go but to Purgatory and there satisfie for all his sins, and at last be saved: and if he leave any thing to the Church, or his friends will buy Masses or prayers for him, his time in Purgatory shall be shortened and his pains lessned.

3. Thirdly, Their Practice is as wicked as their doctrine, not that only of particular persons, which is incident to all societies,

ſocieties, but the allowed practice of the Church, and that whereby their State is upheld. To inſtance in a few.

1. They perſecute and by all means deſtroy all that ſubmit not to them in every thing; ſo that in *Rome* is found the blood of all the Saints and Martyrs that have been ſlain in all the earth, being ſhed by her command. About the year 750. the Popes *Gregory* 2. and 3. begun wars againſt the Emperors and their adherents in the defence of Image worſhip, and afterward renewed them to obtain the right of inveſtitures or beſtowing of all Eccleſiaſtical preferments, and to deprive the Emperours of their power of electing the Pope, till they had brought the Emperours under their feet, and compelled all the Clergy to put away their Wives. Thus the Popes ruined all Chriſtendom for about 400. years, till they had got all the power into their hands: and ever ſince they have ſhed blood in abundance to preſerve what they had gotten. They began with the *Walderſes* about the year 1160. of whom *Thuanus* ſaith they had ſlain above two Millions, and they have added many thouſands more of late years of that poor people. Afterward they deſtroyed many

many thousands in *Bohemia*, in *Germany* both in the former and late wars. *Virgerius* who was the Popes Nuncio tells us that in the space of 30. years at the first reformation their inquisition in several parts had secretly made away 150000 persons. The Duke of *Alva* Governour of the *Neatherlands* in a few years is said to cut off 36000. The *French* Massacre *Ann.* 1572. in one Month treacherously and barbarously destroyed above 30000. In the late *Irish* rebellion *Ann.* 1641. they destroyed above 300000. of all ages and conditions: and what they have done and attempted and do still attempt upon this Land is well known. All these were authorized by the Popes, and had their benediction and prayers for success; besides the innumerable company of Martyrs which they have put to death by form of tryals in all countreys.

2. Their toleration of all uncleanness, besides what they allow in their Clergy privately. They have publick Stews in all Cities of *Italy* and *Spain*, and the Pope has a tribute from them for their Licences. Pope *Sixtus* the 4. built at his own Charge a famous Stew in *Rome* both for men and women. *Paul* the 3. had Catalogues found amongst his Papers after his death,

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of 45000. Strumpets, who payed him a monthly impoſition.

3. They are allowed Simony, *i. e.* ſelling of all Eccleſiaſtical offices. There is another book called *Taxa cancalleriæ apoſtolicæ* i. e. of the Popes Chamber, wherein the prices of all benefices, and promotions are ſet down: no places of any value are diſpoſed of without money. A nameleſs Papiſt dedicated a book to King *James* wherein he acquaints him that all the Popes from *Clement* the 7. to his time had got the Popedom by Simony and other indirect means. This he was able to prove: but he might truly have ſaid, ſo did all the reſt for many ages before. In *England* formerly benefices have been ſold to two, three, or more, ſometimes to ten ſeveral perſons, and then when the incumbent died, the Pope muſt be judge who ſhall have it of all theſe, which ſhall certainly be he that will give moſt money; Thus they make woful Merchandize with mens ſouls.

Called *the new man.*

4. Continual endeavours to ſtir up wars and imbroil Nations. The Pope pretends to be Lord of Lords and King of Kings: and therefore he diſpoſeth of Kingdoms, ſets up and pulls down Princes as he

he pleaſes, and this is a ſufficient pretence for any unjuſt wars and invaſions; and wherever there are any differences among Princes and their Subjects, he interpoſeth his authority, uſually taking the unjuſt part (if like to prevail) that they being beholding to him may requite him with ſome addition to his authority or revenue. Pope *Zacheriah* gave *France* to *Pipin* an aſpiring man, depoſing *Childerick* their lawful King as unfit to govern. *Leo* the 4. gave the Empire of the Romans to *Charles* the great, and another gave *England* to the *French* in King *Johns* time, and ſent them to Conquer it: and of late the Pope gave the *Eaſt Indies* to the *Portugal*, and the Weſt to the *Spaniard*, where they murdred the poor natives as wild beaſts made to be deſtroyed.

Theſe doctrines and practices are not taught and practiſed by a few only among them, but they are the State policies by which they ſtand, which they never diſown, never endeavour to reform: it is the deſign of their government to be univerſal and to attain it by any means.

Hence we infer that to hold communion with this Church is to conſpire againſt the Church of Chriſt, againſt all that is ſacred or moral. Nor may we expect any refor-

reformation from them, they will not' they cannot be better; their intereſt and government depends upon theſe methods, and therefore this Man of ſin is the ſon of perdition appointed to be deſtroyed, not to be reformed: let us not deceive our ſelves with vain hopes; They are and muſt be the ſame when they have opportunity.

The ſecond character of this Apoſtaſie is laid down *v.* 4. *Who oppoſeth himſelf*, *viz.* the man of ſin the Head of this apoſtaſie. ὁ ἀντικείμενος, an adverſary or one that ſets himſel againſt Chriſt. The ſame title that is given to the Devil, *viz.* Satan an enemy or adverſary. Now the Devil was an adverſary not by denying the true God; *he believes and trembles*, *James* 2. 19. nor by cauſing himſelf to be worſhipped as the ſupreme God; for the Idols which the Heathens worſhipped, they worſhipped as Mediators and ſervants to the ſupreme God; but under this pretence the Devil took to himſelf all the worſhip and ſervice of the world, and left God but an empty name of Creatour and ſupreme reſiding in heaven, when he himſelf was the God of this world, ordering all things after his own luſts: this the Devil did ſo long as Heatheniſm prevailed, by the ſeveral Governours and Princes of

the world, and when he was caſt out of Heaven, *viz.* his worſhip, *Idolatry* and Heatheniſh ſuperſtition aboliſhed by the fall of the Heathen Roman Empire, and oppoſition to the name of Chriſt was taken away, he caſt about, and after ſome time delivered his power to the ſecond Beaſt who uſed the power and tyranny of the former Beaſt; *i. e.* the Roman Empire oppoſing Chriſt and his worſhip, ſetting up himſelf with all ſuperſtition and *Idolatry*, but under fair pretences of Chriſts authority, *Rev.* 13. 11, 12, *&c.* This beaſt was like a Lamb, but ſpake as the Dragon, and uſed all the power of the former beaſt, *viz.* the Heathen government. Now that the Pope and his adherents do thus oppoſe Chriſt and not his name but his power and worſhip, drawing all ſubjection to himſelf and leaving Chriſt but a bare and empty title, he being as *Stapleton* calls him plain *ſupremum in terris numen*, *i. e.* the moſt high and abſolute God in earth,

Rev. 12. v. 7, 8, 9, 10.

It is manifeſt,

1. The Pope will not ſuffer Chriſt to be King and law-maker in his Church. Kingly power conſiſteth in making laws and ruling according to them; this belongs to Chriſt; and he gave his word to be

be the law of his Church, and his Miniſters to execute and adminiſter it according to his mind. But the Pope challengeth the ſole power and government of the Church on earth to belong to him; the authority of the Scriptures to belong to him; that he can add to them, take from them, or diſpenſe with any thing there commanded; that he only muſt interpret and give them their ſenſe; that his determinations is the rule of conſcience, for whatſoever he defineth or commandeth is to be believed and obeyed: and ſo under the pretence of Chriſts Vicar he rules as Chriſt on earth.

2. The Pope will not allow Chriſt to appoint the ordinances of his own worſhip. It belongs to Chriſt as King to appoint how and by whom he will be worſhipped, but the Pope will not give him leave. He appoints more orders of Officers than Chriſt did; more Sacraments, and alters thoſe of his appointing; the bread in the ſupper he maketh a God to be worſhipped, and yet a Sacrifice to be offered to God; the cup he takes away from the people, the Council of *Trent* moſt inſolently telling us that though our Lord Chriſt inſtituted and gave his ſupper to his Apoſtles under both kinds, of bread and wine,

yet that doth not oblige all the faithful to receive it under both kinds. *Etsi Christus dominus in ultima cœna venerabile hoc Sacramentum in panis & vini speciebus instituit & Apostlis tradidit: non tamen illa institutio & traditio eò tendunt, ut omnes Christi fideles statuto domini ad utramque speciem accipiendam astringantur?* He appoints Saints and Angels and especially Christs Mother to be worshipped and honoured, yea the very Cross on which he was murdered, pretending these to be more honour to Christ than the preaching or hearing his holy word. Almost the whole body of the Papists worship is of the Popes own institution.

Concil. Trid. Sess. 21. ch. 1.

3. The Pope will not suffer Christ to appoint the means of his own grace to Salvation. Christ as the Saviour of his people, a divine and Princely Saviour is to appoint and hath appointed by what means and in what duties he will bestow and increase his grace to eternal life: but the Pope lays these aside at his pleasure, *viz.* the reading and hearing the Scripture, the use of the Sacraments, and prayer in a tongue that can be understood by those that use it, and appointeth more upon which the greatest stress of salvation is laid; as confession of sin to Priest, without

out which there is no forgiveneſs to the living ; and private Maſſes both for the quick and dead ; anointing of Children to confirm them in grace , and anointing the dying to ſtrengthen and comfort them againſt the terror of death ; croſſes and holy water to drive away the devil ; and ſo many of this kind that they have greatly obſcured the means of grace that Chriſt inſtituted.

4. The Pope oppoſeth Chriſt in the main ends of his coming into the world. Chriſt came to take away ſin, to finiſh tranſgreſſion and to bring in everlaſting righteouſneſs by once ſacrificing himſelf to the Father, *Dan.* 9. 24. *Heb.* 10. 10, 11, 12, 13, 14. But the Pope will have Chriſt offered for ſin in every Maſs, as truly as he was upon the Croſs ; and that it is as ſatisfactory and meritorious ; he will have the merits of Saints , our own penance, and purgatory after death to ſatisfy for and take away ſin, whereby the ſatisfaction of Chriſt is rendered as ſtill unfulfilled and the pardon of ſin unprocured as it was before his coming into the world. Chriſt came to give a greater meaſure of his ſpirit to the Church, that his people might have more freedom of acceſs to God, *Eph.* 3. 12. more boldneſs with him , *Heb.* 10. 19, 20. and more

abundant grace to enable them to pray to and serve God, *Rom.* 8. 25. *John* 10. 10. for having removed the shadows and sacrifices of the Law, and clearly exhibited himself and his redemption, they were now to come with greater confidence and freedom through his name to the Father, *John* 16. 23, 24. but the Pope disappointeth all this by hiding from the people the plain doctrine of salvation, by teaching them that they must not come to him immediately but by the mediation of his Mother and all the Saints, and that these must be ingaged by many prayers, Temples and offerings to interceed with Christ for them, whereby the service of the Gospel is made as uncomfortable and as chargable as that of the Law; and the people are kept in as much ignorance as ever the *Jews* were, and in as much bondage to their Priests and more, without whose Masses and absolutions they cannot be forgiven: yea by their doctrines and uncertainty of Salvation, penances, satisfactions, and purgatory, and the necessity of Christ's being often sacrificed for them, their consciences are brought into a far greater bondage than ever the *Jews* were in. Again Christ by his death, resurrection and ascension hath obtained all power, conquered the Devil,

Devil, opened a clear way into heaven for his ſervants, *Heb.* 2. 14. *Philip.* 2. 9, 10. *Heb.* 6. 19, 20, 29. But the Papiſts keep the people in as great bondage by fear of the Devil as ever the Heathens were in: except there be a Croſs in the way they are in danger to meet him at every turning, in every Church-yard, Market, *&c.* yea every time they go out of doors unleſs they croſs themſelves, or be ſprinkled with holy water: if it were not for croſſes the devil would get into their meat, their drink, their books, their beds, and into their pockets alſo. And as for Chriſts entering into Heaven it is little comfort to them, ſeeing they muſt hope to go thither but after ſome thouſands of years ſpent in the pains of Purgatory.

5. Chriſt aboliſhed the Tyranny and bondage his people were in both to Heathen Monarchs and the Jewiſh Polity. Chriſt appeared in the latter end of the fourth Monarchy to ſet up his Kingdom, that his people might be ſubject to him, and no longer to the luſts and wills of lawleſs Tyrants as they had ſucceſſively been oppreſſed and devoured both by *Babylonians*, *Perſians*, *Greeks*, and *Romans*: and he promiſed that Kings ſhould be their nurſing fathers and Queens nurſing

mothers, being ſubject as well as they to the laws of Chriſt. But the Pope interpoſeth and uſurpeth all the domination and prerogatives, and exerciſeth all the Tyranny of the Roman Emperours, cauſing all people to ſubmit to *Rome* with as great ſlavery as ever, *Rev.* 13. *v.* 15, 16, *&c.* and maketh laws as abſolutely by his own will as ever the Heathens did. Chriſt alſo diſſolved the Jewiſh Polity that his people ſhould no longer be bound to one temple, City or Land for any part of their worſhip as the *Jews* were to *Canaan* and *Jeruſalem*; or to any Common wealth of People: but that in all places they might lift up pure hands to him, and have his preſence with them whereever two or three ſhould be gathered in his name for the intents or purpoſes of his worſhip, *Matth.* 18. 19, 20. But the Pope will have *Rome* to be the mother of all the Churches, thither all the world muſt come to keep their Jubilees every five and twenty years, thither they muſt bring their controverſies and hard caſes; and many ſins cannot be forgiven without coming to him as the high Prieſt: all Churches depend upon him, yea are one body whereof he is the Head, and muſt receive their laws, their Prieſts, their benedictions all from him

him and his power: ſo that they are in greater bondage than the *Jews* were, by how much they are diſperſed abroad in the world, and are more numerous.

A third character of this Apoſtaſie is inſolent pride, *v.* 4. This man of ſin and adverſary of Chriſt exalteth himſelf above all that is worſhipped or called God, ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν, or as *Calvin* in *loc.* ἐπὶ πᾶν τὸ λεγόμενον Θεὸν, he is lifted up above all that is called God, ἢ σέβασμα, or that is any way ſacred. We read of ſome Heathen Princes, as *Romulus*, *Alexander*, *&c.* that would be accounted the ſons of God and be worſhipped, but their own people deteſted their pride, and yet they acknowledged a ſupreme God above them. *Caligula* would be thought equal with *Jupiter* their chief God: but theſe were impious inſolencies never eſtabliſhed by laws, or approved by the people, much leſs defended and practiſed by ſucceeding generations: but this Popes arrogate to themſelves through many ages ſucceſſively: this their whole Clergy defend and their whole people practiſe: yea it is the very ſoul and life of the Popedom to be honoured and obeyed above all that is called God.

1. Magiſtrates are called Gods, being

ing Gods Vicegerents, *Pſalm* 82. 6. But the Pope exalteth himſelf above all theſe, challenging the dominion of the whole world to be given to him; and he diſpoſeth of it to whom he pleaſeth: He calleth Emperours and Kings his ſervants and vaſſals: He ſets them up and pulls them down at his pleaſure. *Paul* the 4. taxed Queen *Elizabeth* with inſolency for preſuming to take the Crown without his leave. The Roman Ceremonial appointeth that when the Pope rideth abroad the Emperour or chief King that is preſent, or their Embaſſadors in their abſence ſhould hold his Stirrup, and accordingly ſome Emperors have done it, and have been checked for holding the wrong Stirrup, and if the Pope be diſpoſed to be carried in his Chair, the Emperour, Kings, and their Embaſſadors are to put their ſhoulders to it.

2. He exalteth himſelf above all the Miniſtry. *Lanis* the general of the *Jeſuites* maintained in a ſet Lecture at the Council of *Trent*; that the ſole power of the Church was committed to *Peter*, and that the other Apoſtles, Evangeliſts, *&c.* received their Power from him. In like manner the Pope as *Peters* ſucceſſour hath the ſole power of the univerſal Church, and all

all Biſhops, Prieſts, *&c.* receive their power from him. So that all are but his Deputies, his ſervants, the diſpoſal of all Biſhopricks and benefices (if he pleaſe throughout the world) belongs to him. The power of Excommunication and abſolution, of making and altering all Eccleſiaſtical laws and injunctions reſides in him, and to him all appeals muſt be made.

3. The Pope challengeth power over the Devils. They have their book of exorciſmes; the office of exorciſts, their many myſteries, certain prayers, forms of words, Holy water, conſecrated circles, *&c.* by which they pretend to caſt out, to raiſe, to lay, and bind the Devil as they pleaſe.

4. They pretend alſo that the Holy Angels and glorified Saints are at their Command. Pope *Clement* 6. the firſt author of their *Jubilees*, in his Bull, wherein he promiſed great priviledges to all that would come to *Rome*, adds this, *viz.* that if any of theſe holy Pilgrims ſhould chance to die by the way in their journey, he commandeth the holy Angels immediately to tranſport their ſouls to heaven. The Keys of heaven are one of the Enſigns of the Popes dignity: he can unſaint thoſe that are gone to heaven: he

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can releaſe out of Purgatory as ſoon, or detain there as long as he pleaſeth. Yea Pope *Gregory* the 1. they ſay by his prayers brought the ſoul of *Trajanus* the Emperour out of Hell, 500. Years after he was dead. They interpret the 8. *Pſalm v.* 4. *&c.* of the Pope, *viz.* he is that ſon of man that is crowned with glory and dignity, that hath dominion over all the works of God, that hath all things put under his feet, all Sheep and Oxen, *i. e.* all Chriſtians; all the Beaſts of the field, *i. e.* all the Infidels; the Fowls of heaven, *i. e.* the Angels and Saints above; and the fiſh of the Sea, *i. e.* the ſouls in Purgatory.

5. The Pope exalteth himſelf above Chriſt, he challengeth the ſole government of the Church on earth to belong to him, to make and abrogate Laws and to guide it infallibly: ſo that Chriſt now hath nothing to do with the Church militant, he can and daily doth interpret and diſpenſe with the Laws of Chriſt, and hath authority above his word. When the Pope goes out of Town, the hoſt his breaden God is carried on Horſe-back amongſt his Sumpters and other furnitures a day before-hand, as one of his utenſils, and in the Church the Pope ſitteth above the Altar and above the Hoſt, and giveth it but a

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ſmall nod as he paſſeth by, when the people give ten times more reverence to him than they do to the Hoſt, even according to their own ceremonies.

6. He exalteth himſelf above God. He taketh more care to have his own Laws obſerved than Gods commands, and puniſheth the violation of them more ſeverely than ſins againſt God. To ſpeak againſt the Pope, the virgin *Mary*, or any of their Saints, to work on their Holy-days, to eat fleſh on a faſt-day (eſpecially in *Lent*) are greater offences and harder to be forgiven, than any ſins againſt God. Yea it is the deſign of the Papacy to exalt themſelves whatever comes of the honour of God. A man may be of any religion or no religion, may live as he pleaſe ſo he own the Popes power and hold the Communion of that Church, and this is all their unity they ſo much brag of. *Papa poteſt omnia quæ Deus poteſt*, ſay their Canoniſts, The Pope can do all that God can do; yea and more, as they add, *poteſt facere juſtum ex injuſto*, he can make evil good, vice to be vertue, yea every Popiſh Prieſt, they ſay, can make his God and maker out of a piece of bread. A Frier in a Sermon before the Spaniſh Governour at *Milan*, magnifying the Prieſts power ſaid,

ſaid, a Prieſt could do more than God, for God could only make creatures, but every Prieſt could make the infinite God, the maker of all, which God could not do; and yet, ſaith the Authour, this paſſed without controul.

The Apoſtle amplifieth this pride in the next words, *he exalteth himſelf ſo as he ſitteth as God in the Temple of God, ſhewing himſelf that he is God, i. e.* he ruleth in the Church of God, and challengeth honour from the Church, as if he were God. The Papiſts would hence infer that Antichriſt or this man of ſin ſhall be a Leader of the *Jews* ſitting and being worſhipped in their Temple at *Jeruſalem*, to be rebuilt by him; but that Temple ſhall never be rebuilt: when the *Jews* attempted it in *Julians* time, they were hindred by fire breaking out of the earth and deſcending from heaven; and the *Jews* themſelves ſhall all be converted to Chriſt. The Temple of God here is his Church in which the Man of ſin muſt ſit, who muſt therefore be an apoſtate Chriſtian only, not the *Turk* neither alone, as ſome Papiſts would have it, nor in conjunction with the Pope, as ſome Proteſtants think, he never was a Chriſtian nor ſitteth in the Church,

Piſcator in Loc.

Church, nor endeavoureth to alter or corrupt the worſhip of it, nor aſſumeth divine prerogatives to himſelf, nor was known to the world for many ages after this was written; neither his religion, name, or Nation: whereas this myſtery of iniquity was working in the Apoſtles days; and by him diſcovered and pointed at to the Church. But that the Pope doth ſit in the Church as if he were God, is manifeſt. It is not amiſs to obſerve the word here uſed καθίσαι, he ſitteth in the Temple of God, is the term the Popes uſe. Kings are ſaid to reign, Popes to ſit ſo many years, and *Rome* it ſelf is *Sedes Apoſtolica*, the Apoſtolical See or Seat.

1. The Pope challengeth an abſolute univerſal power over the whole world. When *John* the Biſhop of *Conſtantinople* uſurped the title of univerſal Biſhop, Pope *Gregory* the 1. called him the King of pride, the forerunner of Antichriſt; yet he challenged that title only over the Church; and meant it only of a primacy of order to be the firſt and chief Biſhop: but *Boniface* the 3. ten years after obtained to be head and univerſal Biſhop, and his ſucceſſours have ever ſince uſed it, exerciſing an abſolute juriſdiction both in Civil and Eccleſiaſtical matters.

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The Pope challengeth the diſpoſal of all Kingdoms; if there be any queſtion about ſucceſſion, or any controverſie among Princes, he interpoſeth, and pretendeth to decide all, as having the abſolute power of diſpoſing and ordering all things; and in the Church the ſole authority belongs to him of binding and looſing, of appointing Biſhops and Miniſters and degrading them, of conferring all imployments, receiving all appeals, not only in reſerved caſes, but in all ordinary caſes when he pleaſes, or the parties pleaſe to remove the caſe to *Rome*. This is a power beyond a mortal man, a charge that no creature can perform, to inſpect and order the affairs of the whole world both of this life and that which is to come.

2. He challengeth an abſolute power to make laws for the whole Church. Whatſoever he appointeth, though againſt Scripture and reaſon, muſt be accounted good and be obſerved. He muſt with authority interpret Scriptures, and what he determineth muſt be received as the ſenſe of them. He declareth what is Hereſie and Schiſm, he judgeth all things and perſons, but muſt himſelf be judged of none. Now this is a Divine pow-

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er and God's prerogative, that the reaſon and conſciences of men ſhould be ſubject to him. We are to ſubmit our reaſon to God, becauſe he cannot err; and our conſcience to him, becauſe he can command nothing but what is good, yea things are good becauſe he commands them; therefore the Pope in uſurping this power ſits as God.

3. He claims a power to diſpenſe with Gods Laws & to appoint new means whereby men ſhould come to heaven. He doth frequently diſpenſe with marriages in all the forbidden degrees: and the Council of *Trent* curſeth thoſe that think the Church hath not power to forbid marriage in more degrees than the Scripture preſcribes: or to alter thoſe there ſet down: and to allow marriage in thoſe caſes as it ſhall ſee cauſe. The Scripture ſaith, *marriage is honourable in all*, *Heb.* 13. 3. but the Pope, ſaith it is not only a diſgrace but a damning ſin for any of the Miniſters of the Goſpel to marry. It is Gods law, 1 *Cor.* 7. 2. to avoid fornication, *every man ſhould have his own Wife and every woman her own Husband*: but the Pope ſaith, it is better for Prieſts to live in fornication than to marry; yea and for all

Concil. Trid. Seſ. 24. *Can.* 3. 4. 6.

perſons 'tis meritorious of heaven to vow not to marry, though they live in all uncleanneſs: he diſpenſeth with Oaths and vows, and nothing humane or divine is or can he obliging any further than he alloweth it, he being the ſupreme judge, and determiner of all things. God alloweth us the uſe of all meats fit for food; but the Pope forbiddeth the uſe of many: yea annexeth merit and the promiſe of heaven to the forbearance of certain meats at certain times, though they gorge and glut themſelves with other ſorts of dainties. And here let us obſerve that the Apoſtle ſpeaketh of an apoſtaſie from the faith that ſhould be in the latter times, *v.* 1. and he giveth this as one character of this apoſtaſie, that theſe apoſtates ſhould forbid marriage, and the uſe of meats in an hypocritical pretence of godlineſs: which doth ſo point out the Papiſts as if they had been named, none but they teaching thoſe doctrines, eſpecially that of forbidding marriage. The Pope maketh it meritorious of pardon, and great immunitys, to wear the habits to certain Monks and Friers, to be buried in a Monks cowle, or in the gown of a Capuchin or Carmelite Frier, but above all to the ſaying of ſo many *Ave-maries* or *Pater Noſters* in the 7. chief

chief Churches of *Rome*, which will procure ſome hundred thouſand years pardon.

4. He pretends to forgive ſin. The *Jews* could ſay, Who can forgive ſin but God only? and he that taketh upon him to forgive ſin, Luke 5. 21. maketh himſelf a God.

But with the Papiſts, every Prieſt taketh upon him to forgive ſin: yea a man cannot be forgiven unleſs he be firſt abſolved by the Prieſt: much more doth the Pope claim, a power to forgive all ſin, and that not declarative only, to pronounce the promiſes of pardon to the penitent; but authoritative alſo, to give abſolution and heaven to whom he pleaſeth. In his Jubilees he carrieth in his hand a golden hammer to break open Paradiſe for all the Pilgrims that come to *Rome*.

They do often publiſh and ſell indulgences for all manner of ſins: it was one ſpecial thing that ſtirred up the ſpirit of *Luther*, that Frier *Teſelius* came into *Germany* with indulgencies from *Leo* the 10. publiſhing in all Markets and Fairs that he could grant pardon for all manner of ſins, even though a man had laid with the Virgin *Mary*. The Pope can prevent mens going to Purgatory at all, or ſhorten and

lengthen their time there as he pleaſeth, though they teach Purgatory to be a place where men muſt ſatisfie for their ſins. *Antoninus* maketh a grave Quere whether the Pope may empty Purgatory and releaſe all the ſouls that be there; and as gravely determineth, that out of the fulneſs of his power he may without doubt do it, though he thinketh it not expedient he ſhould: and ſo doth the Pope too, for then the private Maſſes and prayers for the dead, (which are a great part of their ſervice, and by which the poor Prieſts get their livelyhood) would ceaſe.

Part. 3. tit. 22. cap. 5. §. 6, 7.

5. The Pope taketh to himſelf the name and titles of God and Chriſt. *Dominus Deus noſter Papa*, our Lord God the Pope, is the language of their Canon Law. *Paul* the 5. cauſed a triumphal Arch to be ſet up at *Tolentum*, under which he was to enter the City, with this inſcription, *Paulo quinto Vice-deo*, to *Paul* the 5. the vice-God. They ſay the Pope is the rock, the foundation of the Church, her head and husband, Lord of Lords and King of Kings *&c.* When ſome among themſelves were offended at theſe blaſphemous titles; Biſhop *Beedle* informs while he was in *Italy* about 70. years ſince, there was a congregation

on appointed at *Rome* to redreſs theſe abuſes, called *congregatio de moderandis titulis*; but before they could do any thing to purpoſe, the Pope forbid them to proceed, becauſe, he ſaid, there were no titles given him but what, *dignitas & prærogativa Sancti Petri &c.* the dignitys and prerogatives of *Peter* would well enough bear. Thus this Roman State is the Beaſt in whoſe head are the names of Blaſphemy. Beed. *anſwer to* Wodſw. Rev. 13. 1.

Hence it appears, though the Pope call himſelf the ſervant of ſervants and the Vicar of Chriſt, yet he doth indeed uſurp the place of Chriſt and the honour and authority of God himſelf; wherefore he is deſervedly accounted the Antichriſt in both ſenſes of the word, *Hoſtis & æmulus Chriſti*, both the oppoſer of Chriſt and his competitour that contends with him for honour, and uſurps his place and dignity. The Apoſtle ſaith, that there were many Antichriſts in the world in his time, 1 *John* 2. 18. and that the ſpirit of Antichriſt was then entered into the world, 1 *John* 4. 3. and that theſe Antichriſts were apoſtates from the Chriſtian Church. They went out from us, *chap.* 2. 19. but yet that there was one ſpecial Antichriſt to come,

of which the Church was forewarned, *you have heard that Antichriſt ſhould come, cap.* 2.18. and ſurely there hath never been a more dangerous enemy of Chriſt than this apoſtate State of *Rome*. The Heathens had but one way of oppoſing Chriſt, *viz.* perſecution, which tended much to the honour of Chriſt and his grace by the ſufferings of the faithful: but theſe both deſtroy by perſecution thoſe that are moſt upright, and corrupt and poyſon the reſt by errour, ſuperſtition & Idolatry. The Papiſts plead that Antichriſt ſhall deny both God and Chriſt his perſon and incarnation, 1 *John* 2. 22. *cap.* 4. 3. But this the Pope doth not: yet he doth it in effect though not in words, when he uſeth and exerciſeth the names, titles, power and office both of the father and the Son, and hath ſet himſelf againſt the pure doctrine, worſhip, and diſcipline of the Goſpel. The Papiſts cannot prove from this or any other place certainly that ſuch an Antichriſt as they deſcribe is to be expected: and we do prove all the properties of Antichriſt to belong to the Pope, even this of denying Chriſt to be come in the fleſh in effect though not expreſly, and yet ſome of them have called the Goſpel a fable: and have been profeſſed Atheiſts. If Chriſt rule not his Church,

Church, if the Pope be head, with abſolute power over it, if Chriſt be daily made of a bit of bread and daily Sacrificed by the Prieſt to make attonement with the Father, as they teach and practiſe, this is in effect to ſay he is not come, nor hath made ſatisfaction to God for the ſins of his people. However we need not contend whether the Pope be ὁ Ἀντίχριστος the Antichriſt that what to come, or ſome other Heretick may be intended; we are ſure Antichriſt fits the Pope; and we have little more of him than his name, but that he is the man of ſin, the Son of perdition, the author and maintainer of a general apoſtaſie; and that *Rome* is the Whore of *Babylon*, is clear from this place and *Rev.* 17. and this is all the Proteſtants mean by the name of Antichriſt.

Uſe From all this we inferr, 1. That pretence of ſome Papiſts that they are of the Church but not of the Court of *Rome*, *i. e.* for the Romiſh religion, but not for the Popes ſupremacy, is altogether vain. The Pope as Pope claimeth the full power of Chriſt both over the Church and over the world, and if they believe him to be infallible, they muſt believe he hath this power alſo; if he deceiveth them in this, he may deceive them in matters of reli-

gion likewiſe. But they that will refuſe the Oaths of Allegiance and ſupremacy, becauſe thoſe deny the Popes juriſdiction over our Kings, and can conſent to the depoſing of their perſons and the giving away their Kindoms to ſtrangers, are certainly for the Court as well as for the Church of *Rome*.

2. That the Pope is not to be acknowledged or reſpected as a temporal Prince. The power he hath is uſurped on the pretence of being head of the Church, which is a power Chriſt never gave, a magiſtracy that God never inſtituted; his titles and claims are blaſphemous; he rules as a God not as Gods vicegerent, nor doth he uſe his power for the proper ends of government, to maintain the true religion, juſtice, honeſty, or ſobriety among men, and to preſerve the peace of the world, but to ſubvert religion, juſtice, and all morality, and to imbroil all nations for his own intereſt. As a ſociety of *Bandites* or Pirates is no common-wealth, but they are to be reckoned *hoſtis humani generis*, enemies of mankind; ſo the Pope is to be reckoned *hoſtis Eccleſiæ*, the profeſſed irreconcileable enemy of Chriſt: and it is ſome degree of defection to have any commerce with or any reſpect for that Antichriſtian State. *Ver.*

Ver. 5. The Apoſtle having ſpoke thus much of the man of ſin, calleth the *Theſſ.* to remembrance of what he had ſaid to them about this matter when preſent with them. *Remember ye not that when I was yet with you I told you theſe things ? Moſes* forewarned *Iſrael* of a great apoſtaſie, that would be among them ; even ſuch as would threaten utter deſtruction, did not God remember his Covenant ; and that even then there was ſuch a leaven working amongſt them. Our Saviour foretold his diſciples that falſe Chriſts and falſe Prophets ſhould ariſe, and deceive many ; and the Apoſtles in all their Epiſtles foretell that ſeducers and defections would come in the Church: all which is done to prevent the ſecurity that men are prone to, and that the Godly might both beware of, and be leſs ſtartled at ſuch things when they ſhould ſee them come to paſs.

The Apoſtle adds, *v.* 6. *and now you know what withholdeth, that he might be revealed in his time.* He had told the *Theſſalonians*, what would delay the power and revelation of this Man of ſin for a time ; that he might not prevail till the appointed time, and then he ſhould diſcover himſelf; for he ſhould not get his power or ſhew his wickedneſs all at once or apparently till ſome letts be removed

ed out of his way, but ſhould ſecretly inſinuate and grow by degrees till he ſhould come to his full ſtrength.

Ver. 8. *For the Myſtery of iniquity doth already work: only he who now letteth will lett, untill he be taken out of the way.* Ver. 8. *And then ſhall that wicked be revealed.* The Apoſtle ſaw that there was even in his days ſome beginnings of this Man of ſin, ſome tendency toward the great apoſtaſie; but it was ſecret and a myſtery of iniquity; this is another character of this apoſtaſie, *viz.* that it ſhould be myſterious, and under fair pretences. Chriſt and the true doctrine of Salvation are, τὸ τῆς εὐσεβείας μυστήριον, the myſtery of godlineſs, and the apoſtaſie from this faith is μυστήριον τῆς ἀνομίας, a myſtery of iniquity. The great Whore, *Rev.* 17. 5. had a name written in her *forehead, Myſtery, Babylon the great, the Mother of Harlots, and abominations of the earth.* Though ſhe ſhould be both unclean and wicked her ſelf, and the author of it to all the earth, yet it ſhould be under fair pretences in a myſtery. Some travellers have obſerved amongſt other antiquities at *Rome*, that there are ſhewn ſome ancient Miters of former Popes,

1 Tim. 1. 16.

Du Moul. *accom. of proph.* Rev. 17.

Popes, that have the word *Myſterium* in Golden characters upon the front of them; as if ſhe had been ambitious to have the prophecie verified of her ſelf. The Apoſtle alſo, 1 *Tim.* 4. 3. ſaith that the apoſtaſie of the latter times ſhould be brought about by men, that talk lies in Hypocriſie, forbidding to marry, and to eat certain meats, *&c.* This plainly points out the Church of *Rome.* The Heathens, *Jews* and *Turks* are open and profeſſed enemies of Chriſt, but the Pope is a ſecret and myſtical enemy that betrays Chriſt with a kiſs and under the pretext of friendſhip. Their pretences are ſuch as theſe.

1. That the Popes abſolute power is for the honour of Chriſt; that it was fit that he that is Lord of Lords and King of Kings, ſhould have a ſervant or Deputy on earth, who ſhould have Soveraign power over all perſons and cauſes: That his Church ſhould not be ſubject to ſecular men and temporal Princes, but to one who is Chriſt's immediate Vicar. They ſay it is not fit the Miniſters of Chriſt ſhould be under the power of men of this world, or that they ſhould judge of Eccleſiaſtical cauſes or diſpoſe of Eccleſiaſtical imployments, but that all ſhould be managed by a ſpiritual Court and ſpiritual perſon. 2. The

2. They pretend the benefit of the Church. It is neceſſary, they ſay, that as the Church is one body on earth, though diſperſed in all quarters, ſo it ſhould have one viſible Head, who ſhould be the fountain of Unity, that he ſhould have ſupreme and abſolute power to judge all perſons, and to determine all caſes, to prevent diviſions and to preſerve Unity, to maintain the doctrine and worſhip of the Goſpel, and to prevent or redreſs errors and corruptions; and that things may be managed with ſafety, it is neceſſary this Head ſhould be infallible; who may neither be ſubject to deceive, or be deceived: for what end ſhall there be of Queſtions and controverſies in Religion, or in Civil matters? How ſhall Hereſies, Schiſms, Wars and Seditions be prevented, if there be not a ſupreme infallible head and judge, whoſe authority and deciſion may put an end to all ſtrife and lead into all truth?

3. They pretend great care of the peoples Salvation. They take away the Scriptures from them, for fear they ſhould prophane them by uſing them in common diſcourſe; or fall into error and Hereſies by miſtaking the meaning of them; or be puffed up with knowledge, and ſo be diſobedient to their teachers, and run into Sects

Sects & divisions; therefore they give them Images, Crucifixes *&c.* which they call Laymens books to stir up their devotion, without danger of making them heady or high-minded; they allow them little preaching, and celeberate all the worship of God in an unknown tongue, that the people may not grow slight and prophane; and that they may still admire what they understand not, ignorance being the best mother of devotion; and for the greater security and ease they teach them implicitely to believe what the Church believes, and that being infallible they cannot believe amiss, especially when they know not in particular what she believeth, nor can call her faith into Question.

4. They pretend great devotion and zeal to Gods worship; spiritual knowledge, pious affections, spiritual worship, such as teaching the word, prayer, and use of plain Sacraments as Christ appointed them, they think are mean things: instead of these they build Temples, adorn Images, adore the bread in the Eucharist, offer incense, Tapers, and many gifts, as more real devotion. The Council of *Trent* commands that the Priests should carefully teach the people the right use of Images, which

Conc. Trid. Sess. 25.

are

are to mind them of their Saints, their virtues, and miracles and ſufferings, that they may be ſtirred up thereby to the imitation of them. Their worſhip of the Virgin is devotion to her Son; and their praying to Saints and Angels is honour to God whoſe ſervants they are: and the Pomp and riches of the Pope and his Biſhops is to preſerve the Goſpel in honour, and religion from contempt.

5. They pretend great mortification. They have frequent faſts at leaſt, from fleſh and ſome ſorts of food to curb keep down the fleſh as they pretend. Their voluntary penance, whippings, pilgrimages to remote places, confeſſing all their ſins to a Prieſt, and craving his abſolution, and all to ſhew their ſorrow for ſin, and to break them off from it more ſurely than the plain Spiritual means of the word and prayer. It is thought great ſelf-denyal to forſake the world, to live in wilderneſſes and Monaſteries, to vow ſingle life, and to refrain thoſe comforts and imployments which God hath both allowed and commanded.

6. They pretend great humility. It is humility in them to be ſubject to their ſuperiours, eſpecially the Pope, againſt their own reaſon and conſcience, and to obey

obey all the commands and ordinances of their Church without preſuming to inquire into the reaſon of them, or to prove them by Scripture. They account it preſumption to pretend to aſſurance of Salvation, and great humility to live and dye in doubt; but eſpecially that the beſt of them muſt not pretend to go to Heaven but through long ſuffering the pains of Purgatory, and the help of the prayers of the Church on earth, and of the merits of the Church in Heaven.

7. They pretend great care to have the Miniſtery pure and induſtrious, therefore they allow them not to marry, becauſe (ſaid Pope *Ciricius*) they that are in the fleſh cannot pleaſe God: and that being free from the cares of a family, they may wholly attend upon their Miniſtry: and leſt the ſervice of Pariſh Prieſts ſhould not be ſufficient, they have multitudes of Monks and Friars to help them in private, and whoſe prayers and private Maſſes are always going for the benefit of the Church.

Thus they have plauſible pretences for all their doctrines and practices; nevertheleſs it is a myſtery of iniquity in every particular.

1. The univerſal power the Pope claimeth is only to ſet up himſelf and his own inſti-

tutions;

tutions; therefore he taketh upon him all the ſtate and grandeur of the Roman Emperours, even the proudeſt of them: he gives away Kingdoms when Kings any way diſpleaſe him, though they be very religious towards God; and when he can make any advantage, He ſets Chriſtian Kings at war with each other, and taketh the unjuſteſt part, ſo it be the ſtrongeſt; yea himſelf raiſeth War and driveth Princes out of their dominions to increaſe the riches of the Church, or to preferr his own Nephews and kindred: This was notorious in *Julius* 2 and many of his predeceſſours; he maketh the Emperours ſwear allegiance to him; and the Biſhops at their conſecration uſe to ſwear to maintain *Regalia ſancti Petri*, the royalties of Saint *Peter*.

2. The pretence of infallibility is only to gain authority to himſelf, that he may command and do what he pleaſeth in the world: it is uſed only to draw people into ſeditions and maſſacres, to patronize any unjuſt actions or claims, when the Pope giveth away the right of a King or other perſon, when he diſſolveth Lawful marriages, or giveth diſpenſations to contract unlawful Matrimony (as betwixt Uncle and Niece in *Philip* 2. of *Spain*, or betwixt brother

Brother and brothers Wife as at this day in *Portugal*, the former husband yet living, and the like when he forgives all manner of sins, when he maketh (as his Canons give him leave) just things unjust, and sins to be duties, then he maketh use of his pretended infallibility, and never but in such cases: for the Popes never do nor never will determine or end any controversie in religion, for fear of losing one part of the contenders. There is a great difference among themselves, betwixt the *Dominicans* and *Jesuites*, about the immaculate conception of the Virgin *Mary*; *Philip* the 2 and 3. of *Spain* did for many years together by their Embassadours earnestly sollicite the Popes to use their Infallibility and decide the controversie, but they could never obtain it. The *Molinists* and *Jansenists* contend as earnestly about free-will and effectual grace; *Clement* 8. was intreated to decide the controversie; He appointed a Congregation of Cardinals, and learned men to consider of it, but when they had had fourscore meetings and disputations about it under *Clement* 8. and *Paul* 5. the business was fairly laid aside and no determination made. *Innocent* the 10. being desired to determine the matter of the five propositions, relating to the

ſame doctrine of the *Janſeniſts*, firſt honeſtly told them that he never ſtudied Dinity in his life, and he was now too old to begin; The *Jeſuites* at laſt having prevailed with him to condemn thoſe propoſitions without reaſon why, or any explication in what manner, or ſenſe, he condemned them; he afterwards told the *Janiſts* that defended theſe propoſitions (as one of them relates) that he had not condemned the doctrine of St. *Auguſtine* which they maintained; and ſo left the two parties at as great ſtrife as before, what doctrine it was which was condemned and which was approved by the Pope.

Sanct. amor. Journal.

3. They take away the Scriptures from the people meerly to keep them in ignorance, that they may guide and govern them the better at their own pleaſure. What if ſome be gluttons and ſurfeit? Muſt therefore all men be deprived of their neceſſary meat and drink? God gave his Law that men might know how to fear and ſerve him; but the Pope pretends they may ſerve God better without knowledge. Why do they not try what effect the reading of the Scriptures will have upon people? Are not their Clergy and Scholars as likely to abuſe the Scriptures, to pervert

pervert them, to fall into errors and defend them by Scripture, as the common people? But they puniſh it with death in the people to have the Bible, or any part of it in their own tongue; and teach that implicite faith is better than explicite, and ignorance than knowledge for the common people, yea they labour to bring the people into an ill opinion and ſuſpicion of the Scriptures; telling them they are obſcure and cannot be underſtood, they have many ſences and like a noſe of wax may be turned many ways, therefore they cannot find the right meaning, yea imperfect and cannot teach them all they are to know and do as neceſſary to Salvation. Beſides the Council of *Trent* authorizeth only the vulgar Latin edition of the Bible for authentick, by which all things muſt be tried, though their own men acknowledge that Tranſlation to be moſt corrupt and falſe, and one of them ſaith, he in his edition had mended eight thouſand faults; ſo that they would allow even their Clergy as little knowledge as they can. *Seſ.* 4. *Iſio dorus Clarius.*

4. They give the people images, and the Hoſt to worſhip, to take them off from the ſpiritural knowledge and worſhip

of Jesus Christ, to make them content without the Bible, to bring them into an admiration of the Saints, that they only make and canonize, to lead them into all superstition for the gain of the Pope and his Clergy: for what may they not do with the people, when they have perswaded them to take a bit of bread for their God, to offer their prayers to stocks and stones instead of their maker, or to think that he is pleased when they do so? When people will take their Mediators, and intercessors with God, of the Popes appointment, and suffer themselves to be cheated of the knowledge of their Redeemer; when they will content themselves with offering incense, tapers, Latin prayers and the like, as their sacrifices to God (which He never commanded and they understand not) and be taken off from hearing Gods word, and from praying with understanding, when they have brought the people to such a pass, they may command them what they please: and this is all they aim at to have them take their religion wholly from the Pope not from the Scriptures, that so they may be perfectly subject to his will.

5. Their practices of morti cation are only to encrease the authority of their Church and Clergy; therefore they must confess

confeſs to a Prieſt and have his abſolution, that every one may be obliged to have his confeſſour, and hereby the Prieſts both get mony, and alſo know the tempers, inclinations, and ſecrets of all the people; and ſo can teach and uſe them, for their own purpoſes: thoſe that are devout, they lay great penances on them, that by the ſhew of ſtrictneſs and holineſs they may allure the ſimple; if they be vitiouſly inclined, they grant them eaſie pardon, and give them great liberty, leſt they ſhould fright them from their communion, and that they may increaſe their hatred againſt the Proteſtants that pretend to more ſtrictneſs. The Prieſts from Confeſſions pick all inſtruments for their ſeveral purpoſes, ſome women for *Nuns*, and ſome for Harlots; ſome men for Scholars, ſome for a ſhow of ſtrictneſs, ſome to debauch others, and ſome to murder Princes, and overturn Kingdoms; their penances ſerve only to inſlave men to the Prieſts; their faſts are but mockeries, ſeeing men may eat any thing but fleſh, and that which comes immediately of it, as freely as they will; yet this teaches them obedience to the Church, that they ſhould do as ſhe commands: hence *Bellarmin* makes two ſorts of faſts, *Jejunium virtutis, & Jejunium Eccleſiæ*, A Faſt of

devotion, and a faſt of the Church, which is obſerved only becauſe ſhe preſcribes it, and ſuch are moſt of theirs. Their pilgrimages bring great gain to thoſe that keep the Shrines they come to viſite; their whippings and auſterities are to cheat their own Conſciences, and other men with a ſhow of mortification, when all the world knows they that make light of fornication, allow ſtews, diſpenſe with vows and marriages at pleaſure, and can forgive any ſins for money, do neither teach nor practiſe real mortification.

6. Their humble ſubjection to their ſuperiours which they call Blind obedience, *Cæcam obedientiam*, is a manifeſt trick to bring the people into abſolute ſubjection to their Clergy, and the Clergy to the Pope: upon this pretence the Friars and *Jeſuites* daily ſend their Emiſſaries to murder Kings, to divide Nations, to ſpread Hereſies, to take upon them all manner of diſguiſes, to take any Oaths or proteſtations to carry on their deſigns; they teach men to doubt of their Salvation while they live, that they may ſtill depend upon the Prieſt to confeſs and be abſolved, that they may be ſtill under his command and correction, in appointing new ſuperſtitions and penances; and therefore do they teach Purgatory after their

their death, that the Pope and his Prieſts may ſtill keep them in their power, and get money for Maſſes, prayers, and Canonizations.

7. They forbid their Clergy to marry, not from zeal for holineſs and purity, (ſeeing they allow them fornication) but that having no families to care for, nor any intereſt of their own in the world, the Popes intereſt may become theirs, and their only care may be to advance and ſerve him; that thereby they alſo may be advanced and domineer in their places; by this means alſo they are made unnatural, reſolute and cruel, to proſecute the Popes deſigns, like the Turks *Janizaries*, being kept from thoſe relations which ſweeten mens tempers and excite natural affection; alſo having no wives and children to provide for, they may more deſperately venture their lives and their eſtates for the ſervic of their Church.

Their Friars make a ſhew of great devotion, renouncing the world, begging alms of the people, going in mean habit, bare-footed ſome of them, yet they get all they can from the people for Maſſes and prayers; their Abbots many are Lords, live ſplendidly, in *England* they had above a third part of the land, and that the beſt,

as was made appear to King *Henry* 8th. but these wholly are at the Popes devotion; of these he can raise Armies, from them he can exact vast sums of money, he can make strong parties in any Nation against their Prince, he can turn people which way he pleases; In a word, his unmarried Clergy, and Regulars, make him a Monarch, they are his *Populus virorum*, intirely at his devotion, having no posterity nor personal concerns to care for: For if his Clergy had wives and children, they must love them, provide for them, dispose of them in marriage, and so be neighbourly, oblige the people, please their Princes and Governours, contract affinities, and so they would be concerned in the safety, peace, prosperity of the Nations and places they live in, and would not be at the Popes beck, or at his call upon all occasions.

Thus we see the whole design of Popery issueth in this; That men should take their religion from the Pope and his Clergy, that so they may rule, as sole Lords, both in spirituals and temporals.

We are next to enquire what it was that letted or hindred Antichrists appearing for a time; *He that letteth will let*, &c.

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The Apoſtle ſaith, this myſtery of iniquity was working in his time, therefore it could not be the religion of *Mahomet*, which was not heard of till about the year of our Lord 622. Much leſs Heatheniſm or Judaiſm which were then the eſtabliſht religions of the world; nor yet the general oppoſition of the body of the wicked againſt the godly; which the Rhemiſts would have underſtood by myſtical *Babylon*; for this is alwaies manifeſt; the ſeed of the ſerpent doth always oppoſe the ſeed of the woman: but the Apoſtle ſaw an aſpiring ſpirit in the Biſhops and Church of *Rome*, which he knew would in time bring the whole Church under their yoak; this was occaſioned by *Rome*'s being the Metropolis of the world, and the ſeat of the Empire, which as it drew all civil affairs and ſupreme Juriſdiction to that place, ſo did it inſenſibly draw the admiration, reſpect, and cauſes of all Churches to the guides of that Church, which the following Biſhops challenged as their due, and ſo gave occaſion for the conception of the Man of ſin. *Victor* the 14 Biſhop of *Rome* about the year 170. excommunicated all the *Eaſtern* Churches for not keeping *Eaſter* on the ſame day that he did. Soon after him

Rhem. on Rev. 17.

him *Cornelius* and *Stephen* ſucceſſively took upon them with great pride to determine cauſes belonging to the Churches of *Africk*, while *Cyprian* was Biſhop of *Carthage*, of which he complains in his Epiſtles to them. Pope *Sylveſter* by his Legats in the Council of *Nice* an. 325. obtained power over all thoſe regions called *Suburbicariæ* which were ſubject to the Præfect of *Rome*; and from that time the Biſhops of *Rome* boldly challenged the primacie of all Churches, and drew all cauſes and appeals to themſelves, though not without oppoſition from the Biſhops in *Auguſtines* time. The Council of *Sardica* having made a Canon that all doctrines ſhould be tried by the Biſhop of *Rome*, meaning it only for that time when *Rome* was a bulwork againſt the *Arians*; ſeveral Roman Biſhops, *Celeſtine*, *Boniface* and *Innocent* the firſt thruſt this Canon into the Council of *Nice*, and pretended that by authority of that venerable Council, the Tryal of all doctrines and cauſes was given to them; and when the Biſhops of *Conſtantinople* challenged a parity with the Biſhops of *Rome*, becauſe that City was made new *Rome*, and the Seat of the Empire in the *Eaſt*, Pope *Leo*'s Legates proteſted againſt it in the Council of *Chalcedon Ann.* 450. Thus the ambition of *Rome* diſcove-

discovered it self apace, but it could not yet attain its end, because somewhat still hindred, and this was the Roman Empire, which divers antient Fathers witness to have been the Apostles meaning, by *him* that letteth; saying that he did not expresly mention the Empire lest he should give offence by speaking of the fall of that Empire which they presumed should last for ever, insomuch that *Roma æterna* eternal *Rome* was always written upon the Statue of a woman that represented that City, and *Æternitas Vestrûm*, your eternity, was a presumptuous title of some of the Emperours; they add that the Primitive Church used to pray for the continuance of the Roman Empire, for this reason amongst others, that the coming, and persecutions of Antichrist might thereby be deferred: and *Hierome* who lived to see the Empire decay apace, and the City taken by *Alarick* the *Goth*, said thereupon, *Qui detinet fit de medio, & non intelligimus Antichristum adesse*? He that letteth is taken out of the way, and do we not understand that Antichrist must be at hand? The *Rhemists* would fain avoid this interpretation though they make nonsense of the place; but the Papists generally acknowledge the Empire

In Locum.

Empire to be that which letted the discovery of Antichrist; and *Bellarmine* would prove that Antichrist is not yet come, because there is still a Roman Emperour, *viz.* the Emperour of *Germany* who hath the titles of *Roman Cæsar & Augustus*; but he hath the empty title only, and is the Popes Vassal, receiving his Crown from him, swearing fealty to him, and is by him appointed *Defensor Ecclesiæ*, not to rule the Empire, but defend the Church of *Rome*: That the Empire of *Rome* is here intended is manifest by this, because that held the supreme dominion, and therefore the Bishops could not obtain it, till the Empire was abolisht: the Heathen Emperours oppressed and destroyed the whole Church, and in particular the Bishops and Church of *Rome* who were neerest to them, and the Christian Emperours not only kept the civil power in their own hands, but also called and presided in Councils, approved and confirmed the elections of all Bishops, and those of *Rome* more especially, and removed those Bishops whom they liked not, at their pleasure; till this jurisdiction was abrogated, the Pope could not get into his hands the supremacie either in Ecclesiastical or civil matters: The event also expounds the Text; for by those degrees that

the Empire declined, the Bishop of *Rome* ascended the throne, as it followeth in the Text, *v.* 8. *Then shall that wicked be revealed &c.* ὁ ἄνομος, that wicked or lawless person; when the restraint and laws of the Emperours were taken off, then was the time for the lawless person to appear, who professeth himself subject to no law, but above all humane and divine. The removing the imperial seat from *Rome* to *Byzantium* by *Constantine* the Great gave the first advantage to the aspiring minds of those Bishops, for then the eyes of all were upon them instead of the Emperours, then they disdained to come to Councils, and sent Ambassadours in their names, two or three at a time in Princely manner, then they cried up the dignity and primacy of *Peter*, and of the Apostolick See, and insinuated themselves into the affairs of all Churches; again when *Rome* was sackt by the *Goths* and *Vandals*, and the Emperours power decayed in *Italy*, the Bishops of *Rome* assumed more authority to themselves, and were ready to comply with barbarians and invaders against their natural and Christian Prince to increase their own power. When *Odoacer* had taken *Rome* and made himself King of *Italy*, Pope *Gelasius* joyned with him, called a Council of seven-

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ty Biſhops at *Rome*, and preſided in it in the preſence of the uſurper, *Ann.* 570. After this when the Imperial race was almoſt extinguiſht in the *Eaſt* by the impious Tyrant *Phocas*, *Boniface* 3. readily joyns with him, writes flattering letters to him, and obtained of him the long deſired title of univerſal Biſhop, *Ann.* 606. And now the Emperours are beholding to the Biſhops of *Rome*, to hold their dominion in *Italy*; yet this was a Clog to them that their election muſt be approved by the Emperours; when therefore they had prevailed with *Conſtantine* 4. to releaſe them of this obligation, and to grant, that whom the Senate and people of *Rome* choſe, he ſhould be received as Pope without asking the Emperours conſent, then they had perfectly ſhaken off the yoak; and the following Popes, *Gregory* the 2. and 3. excommunicated 2. Emperours, *Philippicus* and *Leo*, for oppoſing Image worſhip, abſolved their Subjects from their Oath of allegiance, and raiſing war againſt them, finally drove them out of *Italy* about the year 750. Yet the *Lombards* troubled the Pope, till he called in *Pipin* who ſubdued them, and his Son *Charles* the great, who put an end to their Kingdom. And now the Pope was Lord of *Italy*, and giveth *Charles* the title of Roman Emperour,

Emperour, and after about 6 generations he transferred it to the *Germans*. And now the Pope had a new and his laſt difficulty; theſe *German* Emperours challenged the confirmation of the Popes election and the inveſting of all Biſhops within their dominons, but the Pope was grown ſo ſtrong, that by plain force and continuall wars he at laſt compelled the Emperours to renounce all power over the Popes, and *Italy* it ſelf, to reſign the inveſtiture of all Biſhopricks to the Pope, yea to have his own election confirmed by the Pope, and to hold his Crown as his gift, which was principally managed though not finiſhed by *Hildebrand*, Pope *Gregory* 7. about the year 1077. And now the man of ſin was revealed indeed and come to maturity, and from his time divers learned men of every nation declared and proved the Pope to be Antichriſt, and ever ſince the Pope hath filled all the *Weſt* with wars, Maſſacres and the private murders of his inquiſition, to uphold the power he had ſo honeſtly gotten: he hath alſo made attempts upon the *Eaſtern* Churches, and he gained ſome power over them while the *Latines* reigned in *Conſtantinople*, but that fell with them, and the *Eaſt* hath been oppreſſed by the *Turk* as the *Weſt* by the Pope, though not altogether in ſo

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terrible a manner; for he for money grants the Christians their Churches and exercise of their religion, but the Pope will suffer none to live that will not submit to him.

It may justly be a wonder how it was possible the Bishops of *Rome*, many of them mean and inferiour men, and many most flagitious, could possibly attain so great power and dignity,

It was a mystery, saith the Apostle, and it was done insensibly. At first the Bishops of *Rome* were eminent for parts, piety, and sufferings, as usually such men are preferred and imployed in great, especially Metropolitical Cities; this gained them great credit with all Churches, and both Ministers and people had them in great veneration, and desired their judgement and counsel in weighty cases; then the Emperours, newly become Christian, thought they could not bestow honour and power enough upon the Church, especially on the Imperial seat; they granted them their Courts, their Apparitors, and attendance, with leave to all Christians to bring their causes to their Courts; this made them Petrie-Princes; then they challenged the right of appeals from all Churches, though opposed and shamefully foiled by the Churches of *Africk*; they would receive

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any persons and causes into their patronage, the more unjust, the better for them; for the criminal persons having no hope of redress in their own Churches, wholly relied upon the Popes authority, and he to increase his authority would do his utmost for them; and this was the reason why the Popes of *Rome*, who long maintained the true doctrinal worship, at length set up image worship, Transubstantiation, and all the rest of their superstitions, *viz.* because the promoters and defenders of these corruptions fled to the Popes authority to shelter themselves from the power and censure of the sounder part of the Church, and the Pope still sided with the worst that thereby he might oppress those who would not acknowledge his universality and supremacy; at last the Pope having by these means insinuated into the minds and affections of the worst, but greater part, he did by force establish his throne above all, and by force he hath kept it: moreover the sloth and ignorance of many in the ministry, and the pride of others, who sought to advance themselves, by advancing the Pope, did not a little contribute to his power; also the confusions of the Empire by the invasions of the Barbarians much helpt it forwards, for they

overturned the government, destroyed the more knowing people, in themselves being both *Pagans* and void of all learning, received Religion from the Pope and superstition together, and suffered themselves to be inslaved by him, under the pretence of obedience to Christ and his chief Apostle St. *Peter*, and his successours, and their poor Princes suffered their people to be deceived, and were deceived themselves by these plausible arts; insomuch that they gave up their power to that Roman beast, and thought it good service to Christ, when they could serve his pretended Vicar: 'tis reported that 30 Kings and Queens of *England* have left their Kingdoms and gone to *Rome* to see St *Peters* successour and to die there. A fair warning to Princes and magistrates to maintain their own power, and the dignity of their places; and to all Ministers to look to their own charge; and to the people to be subject to their own pastours, and to take heed of admiring and hearkning after others; if this had been done, the Pope had never got the Chair.

Hitherto the Apostle hath given the description of Antichrist, and foretold his insolency, and Tyranny over the Church, to teach Christians what to expect, and

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to arm themſelves with patience and courarge. Now to prevent deſponding he foretels his deſtruction, *v.* 8. *Whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming.* The deſtruction of this man of ſin is as certain to be in due time, as his coming was: the Lord ſhall conſume him &c. ὃν ὁ Κύριος ἀναλώσει; as this wicked one is in ſpecial manner an enemy to Chriſt, ſo Chriſt will ſet himſelf to deſtroy him, will conſume, utterly deſtroy, as Armies lay waſt a Country that they invade; the means by which he will do it, is by the ſpirit of his mouth, *i. e.* his word, accompanied by his ſpirit; and we may obſerve, that no other means have been very ſucceſsful, either to hinder the growth, or to haſten the ruine of the man of ſin: the *Eaſtern* Emperours with all their power oppoſed the *Gregories*, and in the *Weſt* the *Othos*, *Fredericks* and *Henries* oppoſed the Popes in their time, but all to their own deſtruction; the people being bewitcht, and Princes too, by the inchantments of the Great Whore; but when the appointed time was come, a few inconſiderable men, *Luther* and his fellows, only by preaching the word, in the ſpace of about 40. years rent from the Pope half his Empire, and

weakned him in all the remaining parts also; many in all Countries, receiving the knowledge of the truth, and both Princes and people that still adhere to him standing in much less fear of him, and paying him much less homage and subjection than before: Again since the first reformation, though powerful Princes and many Nations have imbraced the Gospel, and have made some attempts by power and arms to promote it, and have had some very fair opportunities (as when *Hen.* the 4. a Protestant was made King of *France*, and conquered all his opposers; and in the late *German* wars) yet nothing considerable hath been done, but as to particular persons there hath rather been a loss in this last age, and a great indifferency hath grown upon the Protestant Churches. The time when this ruine shall be consummated is here expresst, by the brightness of his coming, τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, by the appearance of his presence; as the man of sin was conceived, born and grew up by degrees, so he hath been, and gradually shall be destroyed.

1. Christ by his word and spirit preserved a select number in all times that opposed him, and bore Testimony against him both by word and sufferings; some Princes, some learned, many both of the Clergy and

and people proteſted againſt the encroachments and impoſitions of the Popes, whilſt they were contending for the univerſal Empire of the Church; and when they had gained it and thought all ſure, about *Ann.* 1160. God raiſed the *Waldenſes* and *Albigenſes* to bear witneſs againſt them, who ſpread themſelves into *France*, *Italy*, *Bohemia*, *Auſtria*, *England*, and could never be extinguiſht, till their doctrine ſwallowed up a great part of Popery, as *Moſes*'s Rod did thoſe of the Magicians. Thus it was propheſied, *Rev.* 14. 1——6. *v.* that there ſhould be one hundred forty four thouſand under the Tyranny of the beaſt who kept themſelves undefiled, Virgins, who followed the Lamb whitherſoever he went, and kept his Fathers name in their forehead, not ſubmitting to the mark of the beaſt.

2. As the fall of this man of ſin draws nearer, ſo the word hath greater ſucceſs, and turneth Nations and rulers to the acknowledgement of it. God diſpenſeth his grace gradually according to the times he hath appointed: from the flood, for above one thouſand years it was reſtrained moſtly to the *Jewiſh* Nation, then our Lord ſent his Apoſtles to teach all Nations, but it was ſeveral hundred years before the Nations became Chriſtian, though there were ma-

ny Christians in them, and no sooner had they received the Gospel but it began to be darkned by the invasion of *Pagans*, *Goths* and *Vandals*, by the fraud and violence of *Mahomet* and his followers, and mostly by errors and superstitions in the Church it self, which bred and brought forth the Pope, and he at last sealed up the Bible, and quite changed Christian religion into a new sort of *Paganism*; then for about 350. years the truth was forced into corners, but few received and owned it, in comparison of the world that wondred after the beast; since that time whole Nations have been enlightened.

3. Christ will yet more enlighten by the preaching of his word, till all Nations shall see the frauds and corruptions of Popery and abhor them: there will come a time when the Kingdoms of this world shall be the Kingdoms of our Lord and his Christ, and he shall reign for ever and ever, *Rev.* 11. 15. Not only the godly, but the generality of men also shall believe and acknowledge the cheats of the Pope, the false doctrines and delusions of his Ministers, and shall no more be enticed by them, and they shall love the godly, and willingly submit to the pure doctrine, worship and discipline of the Gospel, though they have been so unwilling to receive it hitherto.

4. Christ

4. Christ will stir up the spirit of Princes to destroy *Rome* it self and that wicked Polity, *Rev.* 17. 16. *The Kings of the earth shall hate the whore and burn her flesh with fire*: As the Kings for their own interest and private designs chiefly, though under a pretence of devotion, advanced the Pope, till he was able to tread upon all their necks; so some for their own interest, and by reason of provocations from *Rome*, shall in due time be incensed against her and utterly destroy her.

5. And by this means the Tyranny, insinuations, and interests of the Pope and the Princes that joyned with him, being removed and dissolved, the Gospel shall have its free passage, and the Church its full liberty. Many learned men have interpreted this place of Christs destroying the man of sin by the brightness of his coming, of Christs coming to the last judgement, as if the Pope & his Tyranny should continue at least in part till then, and be utterly abolisht only by Christs personal coming to judgement: but it is usual in scripture to express great changes in Church or State by the coming and appearance of the Lord; particularly the destruction of the *Jews* for rejecting Christ, is expresst by the Prophets *Joel* and *Malachie* in such phrases that have occasioned many to interpret them of the last judgement;

our Saviour alſo, *Math.* 24, 25. *ch.* expreſſeth his judging of that Nation in like phraſes, and calls it his coming, and commands his ſervants to watch and prepare for it; likewiſe *Rev.* 6. the ſubduing of the heathen world to Chriſt by the Emperours receiving the Goſpel, and eſtabliſhing it for the publick religion, is ſet out as if it were to be the end of the world, and ſuch a conſternation to ſeiſe upon men as if the end of all things were come upon them. The Scriptures foretel in many words and with many circumſtances the fall of *Myſtical Babylon*, which is *Rome*, and moſtly in the ſame words that foretold the ruin of old *Babylon*, as is plain by comparing the 51. *ch.* of *Jeremiah*, with the 18. *chap.* of *Rev.* and this is ſpoken both to deter men from complying with *Rome*, and encourage the godly to patience in their ſufferings under her Tyranny; but all this is needleſs in a great meaſure if no more were intended than to tell the world that *Rome* and her power ſhould be deſtroyed when the whole world ſhould end; moreover it is propheſied, *Rev.* 17. 16. that *the ten Kings that gave their power to the beaſt*, i. e. ſome of them, *ſhall take the Whore, eat her fleſh and burn her with fire*: chap. 18. 2. An Angel again foretells that *Babylon* ſhould be caſt down with violence *as a great mil-*

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ſtone into the Sea, and never riſe again, which were no wonder if this were not to be till the end of the world. It is alſo ſaid *v.* 2, 3. as it was of old *Babylon*, that all unclean and hateful birds ſhould lodge in the ruines of *Rome*: *v.* 4, 5. Chriſt commands his people to come out of her that they may not partake of her plagues: *v.* 6. they are commanded to be the executioners of Gods wrath upon her, and to reward her double for all that ſhe hath done to them: *v.* 8, 9. ſome of the Kings that ſtill adhered to her with others of all ſorts are deſcribed to make great lamentation over her, *when they behold the ſmoak of her burning*; and *chap.* 19. is a triumphant Song of the Church for Chriſts victory over *Babylon*, and their deliverance from her: theſe things are certain, and ſhow that the Church ſhall be delivered both from the ſeduction and perſecution of the Pope, ſome time before the end of the world; and it is very probable that the thouſand years peace of the Church foretold *chap.* 20. is to ſucceed the fall of *Rome*: all other conjectures about it are already confuted by the event; and that it cannot be meant of heaven is evident from this, that *Gog* and *Magog* are to make inſurrection againſt the Church a little before the thouſand

years

years expireth, and the general judgement is described to follow soon after.

Use 1. This should keep men from embracing and persuade them to forsake the Romish religion: It is as all other carnal things be, a perishing Religion; that Church Christ hath promised to destroy, and that with a desolation proportionable to all the magnificence and pomp she hath enjoyed, with an overthrow that shall make a change as if the world were ending.

2. Let the godly strengthen their patience in bearing all her violence and persecutions; there is an appointed end, *Rome* shall as certainly fall, and her power and policy be broken, as old *Babylon* was ruin'd, which was once the terror of the world, and had held the Empire near fourteen hundred years, longer than *Rome* shall; the blood and sufferings of the Saints shall be revenged upon *Rome* abundantly, *Rev.* 18. 7, 8. and they shall have abundant joy in her destruction and their own deliverance, even such as *Israel* had when they were escaped out of *Egypt* thorow the Red Sea, and saw all their enemies dead on the shore, *Rev.* 15. 2, 3, 4.

3. The godly both ministers and people should be encouraged to oppose and strive against Popery to the utmost; their labour shall

ſhall not be in vain: Chriſt will conſume the man of ſin by his word in their mouths, and in time engage the Princes that now favour her to deſtroy her; the preaching and writing of godly miniſters, the endeavours and ſufferings of godly people are ſo many Teſtimonies againſt *Rome*, and do weaken her intereſt, and ſhall in time be all revived and prevail for her ruin, notwithſtanding all her arts and force and cruelties to preſerve her ſelf, of which we have a pledge, in that by theſe means many Kingdoms and Nations have already forſaken her.

4. Though there be no power and ſtrength to defend the Church and the truth, though few ſhould be valiant for it, fear not, the word and ſpirit of Chriſt will turn about the hearts of Princes and people to hate the Whore in due time: the work is Chriſts own, he hath undertaken it and who can reſiſt his ſpirit, when he will turn the hearts of men? It ſeemeth that *Rome* ſhall have great probability of prevailing over the Church of Chriſt, and great confidence of her own proſperity immediately before her fall, *Rev.* 18. 7, 8. *She ſaith in her heart, I ſit as Queen, and am no Widow, and ſhall ſee no ſorrow, Therefore ſhall her plagues come in one day, &c.* even

even as *Pharaoh* did most distress *Israel*, and was most confident of success the night before his ruin; this very confidence of *Rome* and her last rage against the Church will engage God to its defence, and provoke the world to her destruction.

Ver. 9. *Even him whose coming is after the working of Satan, with all power, and signs and lying wonders*: v. 10. *And with all deceivableness of unrighteousness.*

Here are described the arts and methods by which the man of sin should attain his greatness and deceive the world, partly that we may be the more aware of him, and partly to set out the power of Christ, and the efficacy of his word, by whom he shall be destroyed, notwithstanding all his arts and policies to preserve himself: his coming saith the Text, ἡ παρουσία his appearing, and attaining supremacy in the Church is, κατ' ἐνέργειαν τῦ Σατανᾶ, according to the effectual working of the Devil; the Devil never shewed so much art and contrivance in the erecting of any power, or State, as in that of the Popedom; for besides force the usual methods whereby the four former great Monarchies were raised and preserved, which also the Pope made use of, here are other peculiar methods suited to the nature of a religious Monarchy,

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or Tyranny under pretence of religion; theſe are, all power, ſigns and lying wonders; which are various expreſſions of miracles and miraculous operations to gain credit to their Doctrine and pretences, Καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, with all unrighteous deceits and cheats; as *Moſes* approved and confirmed his law and inſtitutions by miracles and wonders, and Chriſt with his Apoſtles confirmed the Goſpel with ſigns and wonders and divers miracles and gifts of the holy Ghoſt, *Heb.* 2.4. ſo Antichriſt endeavored to prove his power, errors and ſuperſtitions by miracles, ſigns, and wonders; ſo the words here uſed, δυνάμεις, σημεῖα, τέρατα ſignifie; but the difference is great betwixt them; the miracles of *Moſes* and the Prophets, Chriſt and the Apoſtles, were real, weighty and uſeful things, frequent and innumerable, apparent to all the world, expoſed to the Tryal and examination of all, and ſuch as carried an undeniable evidence, and divine impreſs with them; but theſe of Antichriſt are lying wonders, ungodly cheats, many of them ridiculous trifles, of no uſe, unbeſeeming the finger of God, that are done in a corner, and will bear no Tryal of judicious men, but are fittted only to deceive the ignorant multitude; it is not to be ſuppoſed

poſed that Papiſts could ever work any real ſign or miracle to confirm their falſehoods, for that were to make God himſelf (who alone is the author of true miracles) to bear Teſtimony to a lye, and alſo to invalidate the Teſtimony of miracles, when they are wrought to confirm the truth, ſeeing they may be wrought alſo to prove a lye. A falſe Prophet may indeed give a ſign, foretell ſome future event by art, and God may ſuffer that ſign to come to paſs, to prove his people whether they will ſtick to his word, *Deut.* 13. 1,2, 3. but he will never interpoſe his immediate power to work a miracle to confirm falſe doctrine, which were to ſet his own ſeal to that which is contrary to his own word; the miracles and ſigns therefore that Papiſts pretend to, ſome of them are the meer works of nature, only ſtrange to the common people, ſome are works of art, Phyſick, Mathematicks, *&c.* ſome are meer tricks of Legerdemain, and ſome are more lies, without either foundation in the things, or colour of truth, many of them alſo are wrought by Magick and aſſiſtance of the Devil, as when they cauſe doleful cries and howlings in the night, and apparitions of perſons deceaſed, to make the ſimple believe that the ſouls in Purgatory

tory come forth to beg prayers and Maſſes, which practice was very frequent in *Luthers* time : The pretence of ſigns and miracles is peculiar to the Papiſts; the *Turks*, to whom they would turn this prophecie, profeſs them not, but impoſe and propagate their Religion by force; Chriſtians that own the Scriptures for the perfect rule of faith and manners, need them not, the matter of thoſe Scriptures having been abundantly confirmed long ſince by unqueſtionable miracles and Divine atteſtations; but the Papiſts who add unwritten, uncertain traditions, and the decrees of Popes and Councils to the rule, have need to confirm them by ſigns and miracles, if they could; and upon the pretence of theſe all their chief doctrines are built, as,

1. Tranſubſtantiation and adoration of the Hoſt; for this they pretend ſometimes that the Hoſt hath been ſeen to bleed, ſometimes that the hand of a child hath been ſeen in it; that *Wittikin* the *Saxon* King in *England* ſeeing Chriſtians receive the Sacrament in a certain Church, went out and reported, that he ſaw the Chriſtians each one put a little ſmiling boy into their mouths; ſome affirmed that they have ſeen a youth in a glorious ſhape ſitting upon the Altar at or before the time of celebra-

celebration ; and they commonly tell us of Cows, Horſes, Bees, yea and the Aſs of a *Jew* or a Heretick, adoring the Hoſt, and the bees building a wax chappel over it when it was caſually loſt in the field.

2. The worſhip of Saints ; when the invocation of Saints was oppoſed in its beginning, and Pope *Conſtantine* had called a Council at *Rome* to conſider on it, *Ann.* 1012. *Edwin* a Monk of *Glouceſter* made Oath before the Council that the Virgin *Mary* appeared to him in a viſion in great glory ; commanding him to go to *Rome* and tell the Pope that it was the command of God that they ſhould worſhip her, pray to her, and erect Temples and Images in honour of her ; upon this acknowledgement the Council eſtabliſht the firſt decree for the invocation of her and other Saints : They write whole Legends of Saints, their apparitions, revelations, miracles, and theſe they give to the people to read inſtead of the Scriptures ; they alſo read the acts and lying wonders of their Saints, upon their feſtival days in their Churches, always concluding their fabulous narrations with ſuch words : Let us then learn to admire ſuch a Saint, let us pray to ſuch a Saint, &c.

&c. Saint *Francis* and his Friars, they ſay, have raiſed above a thouſand men from the dead; their Saints heal all manner of diſeaſes, caſt out Devils, can bring fire from heaven, as they report, and theſe are the proofs of Divine worſhip due to them.

3. Their worſhip of Images, and Reliques of Saints; to this purpoſe they pretend that ſome Images do ſpeak, though it is the Devil or the Prieſt that ſpeaks through them; ſome Images nod their head; ſome hold up their hand, as if they did bleſs the people that pray to them; Mr. *Downame* ſaith he ſaw an Image of St. *Nicholas* at *Cheſter*, who would lift up his hand, as if he bleſt his petitioners, which was done by a ſtring put through the arm, by which the Prieſt draw'd it up. Some Images have bled, they ſay, when they have been abuſed; diſeaſes have been cured and all manner of miracles done, while men have been praying before Images.

4. Purgatory and prayers for the dead: The only proof of this is the apparition of perſons deceaſed, that complain of their torments and beg Maſſes and prayers of their ſurviving friends; to this purpoſe they make great uſe of the Vulcans *i. e.*

burning Mountains in *Italy*, *Sicily*, and the Isles of the *Æolides*, where are heard frequent noises of divers kinds, which they tell the people are the gates of Purgatory, and the noises the cries of the tormented there. They report of one *Birstan* Bishop of *Winchester*, that as he was walking according to his custome in the Church-yard at midnight, earnestly praying for the souls in Purgatory, when he came to those words *requiescant in pace*, let them rest in peace, he suddenly heard the voices of an innumerable company, small and great, in the graves say *Amen*.

5. Their religious orders: St. *Benedict*, St. *Dominick*, St. *Francis*, the founders of so many Orders of Friars, and *Ignatius Loyola*, the Father of the *Jesuites*, all obtained both the honour of Saints, and of Founders of religious Orders by many pretended visions, revelations and miracles; and the opinion of miracles done by Friars, Monks and Nuns, in every generation, is that which keeps up their authority with the people.

Use. This should warn men to cleave close to Scripture; Revelations and miracles are the engines of deceit, but written truths are manifest and exposed to the consideration and Tryal of all; and have

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been already confirmed by the Prophets, our Saviour and his Apoſtles, by very many and unqueſtionable ſigns and miracles; if men will not be content with this, which God hath ſo abundantly teſtified to be his mind and will, it is juſt with him to ſuffer them to be deluded; if there be now any miracles, revelations, or extraordinary impreſſions of the holy ſpirit, they are of private concern, for direction or encouragement in particular caſes, but they are not intended to confirm any doctrine or part of worſhip; ſigns and Tongues, and ſo other miracles are for them that believe not, who have not received the Goſpel, but not to them that believe (1 *Cor.* 14. 21, 22.) who have already been convinced of the truth and fulneſs of the Scriptures, to which God expects they ſhould yield their full aſſent and obedience.

Ver. 10, 11, 12. *In them that periſh; becauſe they received not the love of the truth, that they might be ſaved: and for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie: that they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs.*

In theſe words we have the ſubject of Antichriſts deluſions, thoſe on whom his

ſigns and lying wonders ſhould have effect, *viz.* they that periſh; though many of the godly may have been entangled by Popiſh ſuperſtitions, yet none receive them throughly, or give up themſelves to them, but thoſe that are to periſh. *Rev.* 17. 11. They that dwell on the earth wondred after the beaſt, even they whoſe names were not written in the book of life. We have alſo here the reaſon why God ſuffereth ſo many to be delivered to their own deſtruction, *viz.* becauſe they receive not the love of the truth that they might be ſaved; and this is further amplified ϗ διὰ τοῦτο, and for this cauſe, *viz.* becauſe they love not the truth, God ſhall ſend them ſtrong deluſions, ἐνέργειαν πλάνης, deluſions that ſhall be effectual to make them believe a lie, who believed not the truth, *i. e.* obeyed not the truth, *but had pleaſure in unrighteouſneſs, that ſo they might be damned.*

Gods judgements are ſuitable to mens ſins; thoſe that love not the truth, he ſuffereth to loſe the truth, and they that are willing to receive falſe doctrines, and falſe worſhip, that they may more quietly practiſe unrighteouſneſs, God ſuffereth them to have temptations to it, and to be prevailed with by thoſe temptations;

tations; and this is the case of the Papal world, because men delight not in the true knowledge of God, to fear him, and be thankful, therefore he gave them up to worship Images, and to serve the Creatures more than the Creator; as he dealt with the Heathens before them, *Rom.* 1. 21. 25. Men lov'd not the knowledge of Christ, valued not his love and death, but loved to boast of their own wills, abilities and performances, therefore God suffered them to lose the sound doctrine of justification, faith and assurance, and to make men and Angels their Mediators, and to trust in the merits of their own works and sufferings; men had no pleasure in holiness, but in unrighteousness and licentiousness, therefore God suffered them to be deprived of the Scriptures the mean and rule of holiness, and to spend their days either in will worship, superstition, and voluntary severities, bodily exercise, which profits not, 1 *Tim.* 4. 8. or else in all filthiness and profaneness, and yet to delude themselves with the vain hopes of pardons, indulgencies, dispensations, penances, and venial sins. Moreover because men delighted not in spiritual things and heavenly mindedness, they were deprived of the true know-

ledge of heaven, and the comfortable hopes of Salvation, to be taught to live in endleſs doubts and fears that can never be ſatisfied, and to count it a favour to go to Purgatory at laſt, there to ſuffer ſome thouſands of years the torments of hell, and to believe that their deliverance from thence depends upon the will of Popes and Prieſts, and is to be bought with money. Men were weary of the ſpiritual worſhip of God, Faith and love, prayer and thankſgiving, hearing the word and receiving the Sacraments with a ſerious heart and deſire to profit by them, therefore they are given up to be content to be deprived of Gods word, and to hear little but the lying miracles of feigned Saints and humane Traditions, and commandments of men, alſoto have their prayers and Sacraments in a language they do not underſtand, and to fool themſelves with a belief that the *Opus operatum*, their bare preſence at them and performance of the outward work, is ſufficient to ſave them: Laſtly becauſe men were weary of a pious, profitable and learned miniſtry, therefore they are delivered to be enſlaved by a generation of men, for the moſt part, abominably wicked, ignorant, and ſuperſtitious, who deceive the people and are themſelves deceived:

deceived: briefly, natural conſcience will not ſuffer men to be content without ſome religion, and ſome hope of a better life, and ſome perſons to inſtruct them in it; but their unruly luſts and affections make them love and chuſe a religion that they may play and trifle with, and ſuch is Popery, where men may ſeem very devout and zealous in external worſhip, and for the Traditions of their fathers, and yet live in all wickedneſs, and notwithſtanding hope to go to heaven.

Uſe 1. This may leſſen our wonder that Popery ſhould ſo much prevail upon the world, and that men ſhould be ſo ready to return to it after they have received the knowledge of the truth, and Popery been diſcovered to be falſe and ridiculous to common reaſon: It is the righteous judgement of God to ſuffer them to be deceived who would be deceived, and to ſuffer them to take up a falſe and abſurd religion, who are weary of the true, though moſt excellent and moſt rational: for this reaſon no means can withdraw men from their ſuperſtitious and Idolatrous practices, and from their brutiſh obedience to the Pope and their Prieſts, becauſe God hath given them eyes that cannot ſee, and ears

that cannot hear, and hearts that cannot perceive and underſtand, till he hath executed all his wrath upon them.

2. The beſt means to be preſerved from Popery is to maintain in our ſelves love to the truth. It was want of this that provoked God to give up the world to deluſions, and ſtill to continue it under the power of them in a great meaſure. *He that will do the will of him that ſent me, he ſhall know of the doctrine whether it be of God*, ſaith our Saviour, *John* 7. 17. Scripture and reaſon will not ſuffer us to receive Popery as a truth, or as any religion; but as a meer humane device to keep up the power of the Pope and his adherents, and ſenſe alſo will confute ſome of their errors, as Tranſubſtantiation and many of their miracles; but if we love not the truth, intereſt or fear may make us willing to believe a lye and ſubmit to it: unfeigned love of the Goſpel, and a lively ſenſe of ſpiritual things will prevent this, that we ſhall not be willing to let go the truth, and then God will not ſuffer us to be led into errors. If we delight in the knowledge of God, he will never ſuffer us to be bewitcht with Idols, that can neither ſee, nor hear, nor help.

If

If Christ be precious to us, the chiefest of ten thousands and altogether lovely, God will never suffer us to put our confidence in Creatures, as our Mediators, or in our own works, which would deceive us.

If we have pleasure in drawing nigh to God; if his word and ordinances be more to us, than our appointed food, our Heavenly Father will not instead of it, give us a stone of Popish austerities and bodily service, and unintelligible ordinances, much less will he give us the Scorpions of their idolatrous worship.

If we earnestly pursue the lively hope of heaven and assurance of Gods favour, we shall never receive the tormenting delusion of Purgatory.

And if they that bring the glad tidings of the Gospel are most welcome to us, God will never suffer us to be deluded into a slavish subjection to and fears of the Popes Bulls, and an idolatrous Mass-Priest.

Therefore the Apostle concludes this discourse, *v.* 15. *Therefore brethren stand fast, and hold the Traditions which ye have been taught, whether by word, or our Epistle*: And this would be a ground to expect what he prays for in their behalf, *v.* 16, 17. *Now our Lord Jesus*

Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, Comfort your hearts and stablish you in every good word and work.

FINIS.

A

SERMON

Preached

November 5. 1678.

Rev. 18. 4. *And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

IN the former Chapter we have a description of Mystical *Babylon*, and a prediction of her ruin, in this Chapter; her fall is more at large declared, 1. from the certainty of it, *v.* 1,2,3. a mighty Angel proclaiming that *Babylon* is fallen, is fallen, as if it were done already, and another seconding him with the Type of a Milstone

ſtone thrown into the Sea, to ſhew that *Babylon* ſhould never riſe more, *v.* 21, 22, 23. 2. From the reaſon of it, becauſe both *the Kings of the Earth had committed fornication with her and were deluded by her*, *v.* 4. Thirdly, from a command to Gods people to forſake her, *leſt they ſhould be conſumed with her*, v. 4, 5. Fourthly, From a command to the executioners of Gods vengeance to be very ſevere in it, *v.* 6, 7, 8. Fifthly, from a deſcription of the Lamentation of her friends for her fall, *v.* 9,—19. Sixthly, From a call to the Saints in heaven and earth to rejoyce in Gods vengeance upon her, *v.* 20. which is further exemplified *ch.* 19. throughout.

The Text is a Command to Gods people to come out of *Babylon*, leſt they partake with her in her ſins, and ſo receive of her Plagues.

Three things ſhall be here conſidered.

1. The perſon commanding,

2. The matter of the command, *Come out &c.*

3. The place from whence, *Babylon.*

1. The perſon commanding, is our Lord Jeſus Chriſt: it was another voice diſtinct from the Angels, *v.* 2. this voice was from heaven, the Angels was on earth:

and

and this perſon calls the godly his people, *Come out of her my people*, which no creature might do.

2. The command is to come out of *Babylon*; the ſame words which were ſpoken to the *Jews*, *Jer.* 51. *v.* 6, 45. withdraw and ſeparate your ſelves from her, Ἐξέλθετε ἐξ αὐτῆς, at all times as to communion to withdraw from their worſhip and ſervice, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, *leaſt you communicate in her ſins*, which they muſt needs do that joyn in her worſhip, and whenever there is opportunity ſeparate your ſelves from the place and perſons; this the other part of the reaſon ſhows, ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς, *that ye receive not of her Plagues*, which are to be the ſword, fire, and ſuch like waſting judgements, *ch.* 17. 16. of which they muſt have their ſhare, that dwell in *Babylon* when theſe things fall upon them: and this was the meaning of the ſame command to the *Jews*, *viz.* that whilſt they lived in *Babylon* 70. years, they ſhould keep themſelves from her idolatries, and that they ſhould willingly depart from her, and return home when God ſhould open a door to them by *Cyrus* as he had promiſed.

3. The

3. The place, *out of her, viz. Babylon* whose fall is foretold, *v.* 2. What this place is the former chapter declares past doubt to them that are willing to receive the truth.

That it is a certain place and not the whole company of the wicked, as the *Rhemists* would persuade us, is manifest. It is described as a woman, a great Whore, *v.* 1.—4. under which figures Cities use to be signified, as *Jerusalem* and *Samaria*, *Ezech.* 23. 1. 4. and she hath a particular name written in her forehead, *v.* 5. *Mystery, Babylon the great*——She is also called *the Mother of Harlots, and abominations of the earth*, which points out some place which should be principal and ringleader in corruptions and persecutions, *v.* 5, 6.

In locum.

That this place is the City of *Rome*, and not *Constantinople*, *Jerusalem*, or any other City is also evident, because she is said to be seated upon seven Mountains, and to have had seven sorts of government, five past, one present and another to come, *v.* 9, 10, 11. which agree to no City but *Rome*, and *v.* 18. it is added, that *The woman is that great City which reigneth over the Kings of the earth*, *viz.* in St. *Johns* time, which was none but *Rome*. Moreover that this was not Heathen *Rome*, but *Rome* Christian

ſtian declining both in Doctrine and worſhip, appears, in that ſhe is taxed with Whoredome and drawing all the world to whoredome and fornication by her power and example; by which the Scripture doth not expreſs the Idolatry of Heathens, but the Apoſtaſie of the Church to Idols, whereby ſhe breaketh her Covenant with God her firſt husband.

She is alſo called *Myſtical Babylon*, *Babylon* for Tyranny and Idolatry, both of which old *Babylon* was mother to, in the declining world after the flood, and *Myſtical* becauſe not the ſame place; nor did ſhe openly bring in Idols, but under pretence of honouring Chriſt and his Saints: The Idolatry of Heathen *Rome* was no Myſtery.

This woman alſo allureth the world to drink of the wine of her fornications, and thoſe that were backward ſhe compelled, till ſhe was drunk with the blood of Saints and Martyrs, inſomuch that the inhabitants of the earth generally wondred after the beaſt, *v.* 4, 8, but Heathen *Rome* was ſo far from impoſing her religion on other Nations (though ſhe puniſht the Chriſtians for departing from her religion) that ſhe left all Nations to their own way of worſhip, when ſhe had conquered

quered them, even the *Jews* who were moſt different from all the reſt; yea it was her cuſtom to receive the worſhip and Gods of the conquered Nations among her own ſolemnities, that ſo they might not provoke any Gods againſt them, and thus *Tertullian* ſaith, *Tiberius* would have had our Saviour received into the number of the Roman Gods; the Senate refuſed it becauſe they ſaid he would be God alone, and endure no companions with him: which further confirmeth that it was *Rome* Chriſtian and not Pagan which did impoſe her Idolatrous worſhip upon the world.

Laſtly, that it is *Rome* Papal, as it now is and hath been for many ages paſt, which is this *Babylon*, and not *Rome* when ſhe ſhall utterly renounce the Chriſtian faith in the end of the world as ſome Papiſts without ſhadow of reaſon fancy, is proved, in that ſhe is arrayed in purple and Scarlet, decked with gold and precious ſtones and pearls, which is the garb of the Pope and his Cardinals: In that ſhe is the Mother of fornications, Idolatries, through the earth, and that ſhe is drunk with the blood of Saints and Martyrs, *Rome* Papal having deſtroyed far more Chriſtians, than ever Heathen *Rome* did.

And

And that the beaſt that carries this whore, the Roman State, is full of names of blaſphemy, *v.* 3. the blaſphemous titles and power which the Pope uſurpeth to himſelf and his Roman Church above any heathen that ever was.

And eſpecially in that the ten horns upon the head of the beaſt that carries this Whore, which are ten Kingsariſing out of the diſſolution of the Roman Empire, are ſaid to have received no Kingdom in *Johns* time, but to receive it one hour with the beaſt, *v.* 12. yea to give their power to the beaſt, to ſet him up, and maintain his Empire, and to be deluded by him, till God ſhall turn their hearts againſt him to deſtroy him, *v.* 13.——17. The beaſt himſelf alſo was to be the eighth head of the former great beaſt, and yet one of the ſeven, *i. e.* a new government in *Rome*, for the manner of it not much different from the preceding Emperours; all which are apparently fulfilled in the Pope and his adherents; For when *Auguſtulus* laid down the Empire, *Ann. Chr.* 476. there immediately appeared ten ſmall Kingdomes, ſometimes more, ſometimes fewer, in this Weſtern part of the world, and then the Pope began to uſurp the dominion of *Rome*, and both he and they grew up together, and ſtrengthened each other till they were all

inſlaved by him, and had inabled him to trample Emperours under his feet: likewiſe the declining or wane of Popedome in theſe too laſt ages hath been cauſed by the withdrawing of theſe very Princes from his ſubjection, whoſe Kingdomes were once provinces of *Rome*, and whoſe predeceſſors had given their power to the Pope; and when a few more ſhall follow their example, the Pope will loſe his triple Crown.

Theſe things thus explained the Obſervation is clear.

Obſ. It is the command of Chriſt to all his people to withdraw from the communion of Papal *Rome*, as they would avoid joyning in her ſins, and to thoſe that have opportunity, to forſake the dwellings of *Rome* as they would eſcape her plagues.

When the whole world after the flood apoſtatized from God and his worſhip, God ſingled out the family of *Abraham*, and in time increaſt them to a nation, to put his name, and to keep up his worſhip, among them: for this the reſt eſpecially their neighbours in the *Eaſt*, hated, and oppoſed them, and the heads of this oppoſition were *Egypt*, *Niniveh*, and at laſt *Babylon* in *Chaldea*, which ſwallowed up all her neighbours; Thus there was a long conteſt betwixt the Church of the *Jews* who ad-

adhered to God and pure religion, and *Babylon* which was become the head of the Pagan Apoſtaſie in the *Eaſt*: In like manner, the Goſpel was no ſooner planted and ſpread throughout the *Weſtern* world, but there began a defection to Idolatry in the worſhip of Saints and Angels, and after ſome while *Rome* became the head of this Apoſtaſie, and for above 1 thouſand years paſt, there hath been a continual conteſt betwixt a purer part of Chriſts Church ſcattered through divers Countries, and this *Myſtical Babylon*; a certain number ſpecified by one hundred forty four thouſand, *Rev* 14. 1. have kept themſelves pure from the whoredomes of *Rome*, they were Virgins and followed the Lamb whitherſoever he went, and with them the Roman beaſt hath continually made war, and ſtill ſeeks to deſtroy them out of the earth: now all that would be the faithful ſervants of Chriſt muſt joyn with this ſmall perſecuted company, and neither comply with, nor ſubmit to *Rome*, nor connive at her power and impoſitions, as they would not be found guilty of her Apoſtaſie, and be ſwept away in her deſtruction.

To prove this, becauſe we ſpeak to them who are already ſeparated from *Rome*, it will be ſufficient to clear theſe 2 Queſtions, which being cleared will alſo prove the

duty of others to ſeparate from her, who yet either adhere to, or lean towards her.

1. *Queſtion*, whether there was a juſt ground for the Poteſtants to ſeparate from the Church of *Rome*?

2. Whether there can be any reconciliation of Proteſtants to *Rome*.

In which I ſhall be brief, becauſe a foundation is in a ſort laid for it in the foregoing diſcourſe.

1. *Qu.* Whether Proteſtants did upon juſt and neceſſary grounds ſeparate from the communion of the Church of *Rome*, in her worſhip and diſcipline?

Anſw. They did, which I thus prove.

1. Becauſe the Church of *Rome* hath altered the rule of the Chriſtian faith. The Church is a holy Common-wealth under the government of the Lord Jeſus Chriſt, and he governs it by his laws contained in the holy Scriptures; theſe are the rule of their worſhip and obedience to him, *Math.* 28. 18, 19, 20. He that alters this rule, altereth the fundamental conſtitution of the Church; But the Church of *Rome* hath altered this rule; they teach the Scriptures to be a defective, inſufficient rule, and therefore they joyn to them the Apocryphal books of the Old Teſtament and the Traditions of the Church (which alſo they receive

receive and reject at their pleaſure,) Decrees of Councils, and decretals and deciſions of Popes; all theſe together are the perfect rule that the Papiſts acknowledge and pretend to; I ſay, pretend, becauſe the Scripture hath little ſhare in it, when it comes to Tryal; hereby they have made a new foundation of the Church, both of faith and practice; For it is not ſufficient that we believe and practiſe all that is in the Canonical Scriptures, but we muſt believe and obey the Apocryphal writings and unwritten Traditions, as of the ſame authority with the Bible; thus the Council of *Trent* hath determined, as was ſhewed before: This altereth the very conſtitution of the Church, and ſubjecteth it to men inſtead of Chriſt; and this is the root of all apoſtaſie.

2. Becauſe the Papiſts pretend their Pope or Church to be above the Scriptures, and to put an authentick authority on them and their ſenſe; Thus all our faith and obedience is reſolved into the determination of men. That the Papiſts pretend the Pope, their Council, or Church, to be above the Scriptures, cannot be denied, they give the authority and authenticknes to the Scriptures, 'tis from their command that the Bible is received, and if they pleaſed they might cauſe it to be laid

aside; it cannot be known (they say) that the Scriptures are Gods word, but that their Church declares it; nor is any sense or meaning to be fixt upon, as the certain sense of any Scripture, but what they determine to be the meaning of the place. Accordingly the *Trent* Council out of their great power have determined the vulgar Latin Translation of the Bible to be authentick, and equal to the Greek and Hebrew originals, though their own authors acknowledge it to be most false, defective, and in many things ridiculous: Now then our faith is not ultimately resolved into the Scriptures, we do not believe and obey, because we know and are sure from Scripture that this is the mind of God, but because the Pope or Church declare it to be the mind of God; yea though the words of Scripture plainly condemn what they teach, or though the Translation of a Scripture be contrary to the original which was indited by the spirit of God immediately; yet if they say this is the meaning of the place and the true translation of it, we must believe it; The foundation then of all our faith and obedience is the determination of the Church or Pope.

Council of Trent, Sess. 4

Obj. But they are infallible they say.

Answ.

Anſw. This they can never prove; but if they were, if I muſt believe meerly upon their Teſtimony, and ſaying they are infallible, my faith is ſtill reſolved into the witneſs of men: their teſtimony concerning themſelves is but a humane Teſtimony, they do not, cannot prove it by any divine, infallible proof; therefore my faith and obedience muſt ultimately reſolve into humane authority. The Apoſtles were infallible, yet had not they dominion over the faith of the Church, 2 *Cor.* 1. 24. to command what ſhould be believed and practiſed; but they proved by infallible and divine Teſtimony of miracles and gifts of the Holy Ghoſt, that what they taught came from God, and ſo the belief of the people was built upon the Teſtimony of God to the Apoſtles doctrine, 1. *Cor.* 2. 4, 5. the Apoſtle ſaith, *his preaching was in demonſtration of the ſpirit and of power. That their faith might not ſtand in the wiſdom of men, but in the power of God*: If their faith had been grounded upon the Apoſtles own Teſtimony of his ſelf that he was infallible, and upon his determination concerning any Scripture or doctrine out of his own wiſdom, though he had ſeemed to prove it ſtrangely, their faith had ſtood upon the authoty & wiſdom of man; but therefore their faith was built on God, becauſe his ſpirit

did powerfully demonſtrate what the Apoſtle preacht to be from God; therefore unleſs the Papiſts can prove their infallibility by miracles, and demonſtration of the ſpirit, theirs is but a humane Teſtimony, and ſo we know it is, and a falſe one too: and therefore it is an intolerable abuſe to take the Church off from faith and obedience to Chriſt as the head commanding and ruling her, and from the holy Spirit, as inditing and confirming the holy Scriptures, and to ſubject her to the authority and determinations of fallible and ſometimes moſt wicked men: To let paſs that the Papiſts themſelves not being agreed who is the infallible ſupreme judge, whether the Pope, Council, or the whole Church, no man of them hath any ſure foundation, for his Faith: If they ſay the Scripture declares who is the ſupreme infallible Judge; I anſwer that Judge muſt again tell us what is the meaning of that Scripture; The Pope ſaith it means him, the Council and Church ſay it means them; here are three pretenders to ſupreme and infallible authoriy, and to interpret the Scripture; which ſoever a man adheres to, it is two to one but he is miſtaken; however here is no way to determine who is the infallible Judge, unleſs there be infallible marks and Teſtimonies of it given by God, and then they

are

are of the ſupreme authority, and neither Pope, Council, nor Church themſelves; but ſuch they can never produce. Thus the whole matter is but an inconſiſtent juggle to bring the Church into ſubjection to the Pope.

3. Becauſe the Church of *Rome* takes away the Scriptures from the people, yea and alloweth the Clergy themſelves the uſe of the corrupt, vulgar Tranſlation of the Bible only. *Faith comes by hearing and hearing by the word of God*, *Rom.* 10. 14. How then ſhall the people get Faith or grow in it, when they muſt not have the Scriptures to read themſelves, nor have them read to them by their teachers, but in an unknown tongue, and that Tranſlation ſo corrupt alſo, that if any of them ſhould underſtand Latin, they would yet have much difficulty to find the truth. The Scriptures are Chriſts Law whereby he governs his Church, and the peoples *Magna Charta*, the Charter of all their priviledges, and of all Gods promiſes ſpiritual and temporal; to take this from them is to deprive them, both of the rule of their obedience, and of the foundation of all their faith and hope in God: This is not to be endured upon any pretence whatſoever.

4. Becauſe they impoſe the celebration of Gods worſhip in an unknown tongue: the

Papiſts

Papists celebrate their prayers, Sacraments, and singing of *Psalms*, all in Latin, which as they know the people understand not, so they would not have them understand it; by this means the people are deprived of all true worship; For worship is the reverence and affection of the soul to God, either in ascribing honour to him, or desiring of him and trusting in him for whatever we need. This it is impossible man should give to God in and by those words and expressions which he understandeth not, which for what he knows may blaspheme God, or beg a curse instead of a blessing, which as managed by illiterate Priests oftentimes are nonsense and signifie nothing, and sometimes contrary to sound Doctrine, yea may at all times for what the people know be directed to an Idol or a Devil instead of God. For preaching of the word the Papists pretend but little to it: And thus the Roman Church is a Church of Christ, which acknowledgeth not him for her head and Governour, nor his word for her rule and Law, nor his worship for her practice; but subjecteth her self to a wicked man under the name of Christs Vicar, taketh his will for her Law, and his institutions for her worship, without Question and without understanding; This is an abuse not to be tolerated.

5. The

5. The Idolatry that the Papiſts impoſe on the Church; the Apoſtle is expreſs, *You cannot partake of the Table of the Lord and the Table of Devils, the Cup of the Lord and the cup of Devils*, 1 *Cor.* 10. 20, 21. and theſe Devils, he ſaith, are ſhipped in Idols by Idolaters, with whom therefore we muſt have no communion; now the greateſt part of the Papiſts worſhip conſiſts in the worſhip and invocation of Saints, Angels, and the Virgin *Mary*, and their wafer-God, which they practiſe upon the very ſame grounds on which the Heathens worſhipt their Idols, and therefore are Idolaters as well as the Heathens: they ſay they do not worſhip them as God; the Heathens ſaid the ſame and as truly; but they do aſcribe to them the praiſe, truſt, homage and ſubjection, fear and reverence, which is due only to God which is above the condition and deſert of our fellow Creatures, who depend upon God, and the merits of Chriſt as much as we; and this doth take off the Heart from God, and makes men believe that the Saints and Angels are nearer to us, more merciful, more ready to help us than God is, and more concerned for our good than our bleſſed Lord whoſe whole work it is to redeem and interceed for us.

6. Their impoſing the belief of Tranſub-

ſubſtantiation and worſhip of the bread in the Sacrament: Moſt of our *Marian* Martyrs were put to death upon this point only, their not believing the real preſence (as the Papiſts call it) of Chriſt in the Sacrament, *i. e.* that the bread was ſubſtantially turned into the body of Chriſt. If men would impoſe upon us the belief of the leaſt untruth, though in natural or civil things, we muſt not ſubmit to them, much leſs when they impoſe ſuch an untruth as this Tranſubſtantiation, which is againſt the plain letter of Scripture, which ſaith, that Chriſt did not only take, which was before Conſecration, but alſo that he gave bread and wine (to be eaten and drunk by his diſciples) which was after they were conſecrated, 1 *Cor.* 11. 22, 23. which is alſo againſt our ſenſes; the eye, the ſmell, the touch and taſte, all witneſſing the Elements to be ſtill bread and wine; againſt Philoſophie, which teacheth ſuch a change of one body into another, eſpecially ſo ſmall a one as that of a Wafer into ſo large as the body of Chriſt, to be abſolutely impoſſible; yea and againſt common reaſon, which knows whence the bread and wine came, how they were made, how they go into the ſtomach, are digeſted, refreſh, and are carried off like other food: ſhould ſuch a Paradox be admitted, there can be no certainty

tainty in any thing; For by the pretence of ſuch a change or miracle, all evidence may be evaded; and ſo the Apoſtles that ſaw Chriſt in the body, heard him, handled him, both before and after his Reſurrection, might (for what we know) be all miſtaken; and all the witneſſes of the miracles that confirm both Teſtaments, might all fail in their ſenſe and judgement of things, and ſo nothing be certain in Religion, ſeeing there is continually in innumerable places ſuch a prodigie as the Hoſt, which is as they ſay the glorified body of Chriſt now in Heaven, and yet ſenſe and reaſon take it to be a bit of bread; what may they not perſwade and impoſe on people, that can prevail with them to believe this? The worſhipping of the bread doth alſo deſtroy the nature and uſe of the Sacrament, where inſtead of a comfortable remembrance of Chriſt and his death, to increaſe faith in him, and love to him, men are taught only ignorantly to worſhip a bit of bread, and that with more ſolemnity, than Chriſt himſelf was honoured with on earth.

7. Becauſe they take away the cup from the people in the Sacrament, hereby they take upon them to alter Chriſts inſtitution at their pleaſure; they deprive the people not only of one part of the Sacrament, but in ſo doing wholly obſcure the meaning of the Sacrament;

crament; for seeing they break not the bread but give it whole, nor pour out the wine, nor suffer the people to see and drink it; the people have no representation of the death of Christ, neither of the breaking or bruising of his body, nor shedding his blood; and in this the Papists are most insolent of any other their Corruptions; for that their Councils of [a] *Constance* and [b] *Trent* do acknowlege, that Christ gave both Elements to his disciples, and that the Primitive Church continued the like custom for many ages, and yet they can presume to alter it upon trivial reasons.

a *Sess.* 13.
b *Sess.* 21.

8. The Papists greatly obscure the Doctrine of Justification; the Gospel is the glad tydings of peace, the word of reconciliation; that God is in Christ reconciling the world to himself is the chief thing committed to the Ministers of the Gospel; if therefore this be obscured, the Gospel is in a great measure rendred ineffectual, and the Ministry useless for the end it was appointed for. It is the chief enquiry of sinful man, what he should do to be saved, *Act.* 16. 31. and on this depends all his worship of God; for till man be reconciled to God, he cannot worship him acceptably, nor can he trust, love

2 Cor. 5. ch. 19, 20. *v.*

and

and fear God aright, unleſs he know upon what grounds, and in what way God will have this done. If we loſe the doctrine of Juſtification, we loſe the ſubſtance of the Goſpel and of all Religion: Now this the Papiſts do obſcure ſo much, that a man can ſcarce tell amidſt their Doctrines, what Chriſt hath done for him, and what he muſt expect from Chriſt. They ſay a natural man improving the gifts of nature, doth in ſome ſort merit the grace and ſpirit of God, and when he hath that grace he doth *ex condigno* properly and of due debt merit the continuance of Gods favour, and heaven it ſelf; yea, over and above may merit for other men: and if a man do commit ſins after converſion, his voluntary penances, his patient bearing of Gods corrections in this world, and Purgatory in the next, together with alms-deeds, faſtings and ſuch good works, do make full ſatisfaction for all theſe ſins; and he that wants penance and ſatisfactions of his own, may be ſupplied out of the treaſury of the Church by Maſſes and the Popes indulgences. Now this is not only the doctrine of Schoolmen, but the chief part of Religion and worſhip among them, and the chief things the Prieſts teach and are imploy'd about.

9. The

9. The Popes claim of ſupremacy is blaſphemous, and not to be ſubmitted to by the Churches: Under the Goſpel Chriſt hath appointed no high Prieſt to whom all Miniſters ſhould be ſubject, no place of worſhip to which all Nations ſhould repair, no Mother Church on which they ſhould depend, none to be his Vicar on earth: but all this the Pope and Church of *Rome* claim and uſurp, which tendeth to bring all the Churches on earth into bondage to them, and to exclude the conduct of the ſpirit in the Miniſters and Churches, as if it were peculiar to them only; it is alſo a power which no Creature is capable of, and derogates from the honour of Chriſt, who doth by his Godhead, ſpirit and word, preſide in, govern and guide his whole Church.

10. Becauſe the Papiſts have wholly changed the diſcipline of the Goſpel into a pompous, worldly Polity. Chriſt appointed Paſtors and teachers for the edifying of the Saints, till they all come to the perfect man in Chriſt, *Eph.* 4. 12, 13. but the Papiſts have changed this into a viſible, worldly Monarchy, though under the pretence of Religion and the name of ſpiritual, of which the Pope is the head, his Cardinals Princes, all his Prieſts and Clergy Officers

officers and Factors for him to hold the Consciences of men in subjection to him, and to keep Princes and their Kingdoms in homage, and tributary to his Coffers. By all these things it appears that the Papists have quite altered both the foundation and superstructure of the Church of God, and the government of his house, and retained little more than the name of Christ, his Church and Gospel; and therefore it was necessary they should withdraw from them who had any care of the honour of God, or their own salvation.

Obj. The Papists Object, that the Protestants acknowledge the Church of *Rome* to be a true Church, and therefore not to be separated from.

Answ. 1. Suppose it were a true Church, are not other true Churches also? What obligation lyeth upon all Churches to be members of & subject to the Church of *Rome*, more than on the Church of *Rome* it self to be a member of any other true Church? surely none from the notion of a true Church, seeing all Churches of Christ that are true, are at least equal with her in this attribute. If they say that the Church of *Rome* hath the Primacy of all Churches and dominion over them from *Peter* the head of the Church, this is but to beg what they can never prove; that *Peter* had the headship of the Church committed to him and his successors, and which is denyed of their own Council of *Constance*, *Sess.* 15.

2. Because the Church of *Rome* doth retain the profession of Chiristanity, the general creeed, and the holy Scriptures, however they deviate from them in their expositions and practice; therefore the Protestants dare not deny it absolutely to be a Church of Christ, but that he may be still striving with it and may have many in it, who may keep themselves from the great corruptions of it, even as the 7000. in *Israel*, who had not bowed the knee to *Baal*, and so she may continue a Church in this sense, and in this State till her finall rejection and destruction, nevertheless they unanimously agree that she is an Idolatrous, Apostatical Church, under great and fatal corruptions, though she hath not quite forsaken the name of Christ, or he utterly forsaken her, as the ten Tribes under *Jeroboam* became idolatrous and Apostatical, and are said to have worshipped Devils in worshipping the Calves, though they pretended them to represent *Jehovah*, 2 *Chron.* 11. 15. and when they were in this state of backsliding all the people as well as the Priests and Levites, that did set their hearts to seek the Lord God of their fathers, forsook them and went to *Jerusalem* to sacrifice, and joyned themselves to *Judah*, 2 *Chron.* 11. 13. 17. 16. and in the time of his successours those that were upright and had opportunity did still resort to *Jerusa-*

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lem to worſhip; whence the Idolatrous Prieſts are complained of for laying wait and Nets for them in *Miſpah* and *Tabor*: and this they did notwithſtanding that God did ſtill contend with *Iſrael* by his Prophets, and ſent many eminent ones to them; as *Elijah*, *Eliſha*, *Hoſea*, *Jonah*, with many others, to call them back again to himſelf, to continue to warn and invite them to repentance even untill their diſperſion and captivity.

2. A 2. Queſtion is whether there may be any reconciliation of Poteſtants to or with the Church of *Rome*. And here I muſt diſtinguiſh betwixt particular perſons, members of that Church, and the body of the Church it ſelf. There are many particular perſons in the Popiſh Communion, that be wail their corruption, that complain of their bondage, and are moderate toward Proteſtants; for theſe we may have charity, reſpect and compaſſion; but to the Church of *Rome*, the general communion and ſociety of Papiſts under the Pope their head, there may be no communion or reconciliation.

1. Becauſe they have redreſſed none of their errors and corruptions, for which the Proteſtants at firſt forſook them. If our firſt ſeparation from *Rome* was juſt and neceſſary, ſo it is ſtill, for they have not mended, or redreſſed any of the grounds of our ſeparation: but on the contrary when they were intreated and

in a ſort compelled to call the Council of *Trent* to compoſe matters, beſides the many unworthy arts they uſed to have men choſen to their mind and of their own party, they did ſeverally confirm every error in doctrine, and corruption in worſhip, which the Proteſtants accuſed them of, and Anathematized all that held the doctrine of the Proteſtants, and as if this were not enough, their Prieſts are all to be ſworn to maintain this Council, and a Catechiſm was ordered to be compoſed out of it to be the ſtandard of the Doctrine of that Church, which was done accordingly.

2. As they have not, ſo they cannot mend, or alter any thing conſiderable. The conſtitution of the Roman Papal Church depends on the corruptions they maintain and practiſe. Should their Clergy marry, they would not be at the Popes command: ſhould they lay aſide private Maſſes, image worſhip, and Purgatory, their Prieſts would loſe a great part of their maintenance; and the Pope a great jewel in his Crown, *viz.* the power of canonizing Saints and freeing ſouls from Purgatory: and if the people ſhould have the Scriptures, and publick ſervice in their own tongue, they would quickly diſcern the corruptions of their Church, and impoſtures of their Pope; above all, ſhould they alter any thing of moment decreed by the Council of *Trent*, which was alſo confirmed by Pope *Pius* the 4th. it would

would ſhake the foundation of the Church the Popes infallibility: for either the Council and Pope *Pius* erred in their decrees, or that Pope muſt err who alters any thing of thoſe decrees: hence it was, that the Pope and Council of *Trent* would not yield ſo much as the cup in the Lords ſupper to the Laity at any time or in any caſe though greatly importuned to do it by the Emperor *Ferdinand* the 1. and his ſon *Maximilian*.

3. The Church of *Rome* is the body of Antichriſt or man of ſin, ſhe hath made him her head and hath eſpouſed her ſelf to him as her Lord, the whole religion of Popery is fitted only to exalt the Pope and his Clegy; and cheat the people both of the knowledge of God, and of their money. To unite with *Rome* is to joyn our ſelves with a company of Rebels and fugitives from Chriſt, that have conſpired againſt him, and ſet them up another King and Lord.

4. *Rome* hath of long time and doth maintain an oppoſition againſt the Churches of Chriſt. She contends for the univerſal headſhip of the Pope, ſhe decreeth and compaſſeth (as far as ſhe can) the deſtruction of all Hereticks, *i. e.* of all that will not ſubmit to her corruptions, for about 900 years together, and ſtill attempts the ſame. To joyn with *Rome* is to condemn all the Confeſſors and Martyrs, that have ſuffered by them, and

to bring the guilt of their blood upon our ſelves, as our Saviour ſaith, *Math.* 23. 35. all the righteous blood that was ſhed upon the earth from *Abel* to *Zacharias* ſhould be required of that generation, becauſe they perſiſted in the footſteps of their fathers, and were of the ſame body and ſucceſſion with them that ſhed that blood.

5. *Rome* is appointed for deſtruction. That State or Polity, that City and people are appointed by our Lord Jeſus Chriſt to be utterly deſtroyed, as in the 17, 18, 19. of the *Rev.* at large: and their deſtruction is not threatned conditionally in caſe they repent not, as it is to other Nations; but it is abſolutely foretold, as of a people abhorred of the Lord, forſaken and given over by him, becauſe they forſook him firſt. Chriſt hath declared war againſt *Rome*, which he will purſue till he hath conquered her, and triumphed over her: therefore there may not be that deſire or attempt of union with her as with other backſliding Churches. Gods people are called to come out of *Babylon* upon pain of their deſtruction, therefore are not to make peace with her. Who would joyn with a periſhing Church, with a Party devoted to deſtruction, and with a periſhing religion? whereas Chriſt will have a Church pure and triumphant, which ſhall ſurvive and triumph over *Babylon*, *Rev.* 19. 1. *&c.*

FINIS.